

INTRODUCTION TO
biblical hebrew



Thomas O. Lambdin

INTRODUCTION TO BIBLICAL HEBREW

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PREFACE

This textbook is designed for a full year's course in elementary Biblical Hebrew at the college level. In its choice of vocabulary and grammar it is essentially an introduction to the prose, not the poetical language. While my aim has been to include only what I consider necessary for the grammatically intelligent reading of the texts on which the work is based, experienced teachers may nevertheless wish to expand or condense one portion or another according to the needs of their own courses and the problems of their particular students. By keeping the grammatical discussion at a relatively unsophisticated level I have tried to make the book as serviceable as possible to those who want to study the language without a teacher.

Although the present work clearly falls within the category of traditional grammars, there are several features in the presentation which require a brief comment. The generous use of transliteration is meant to serve three purposes: to enable the student to perceive Hebrew as a language, and not an exercise in decipherment; to remove the customary initial obstacle, wherein the student was required to master innumerable pages of rather abstract phonological and orthographic details before learning even a sentence of the language; and to facilitate the memorization of the paradigms, where the essential features are, in my opinion, set in greater relief than in the conventional script. The morphology of the verb is presented in a way that best exploits the underlying similarities of the various forms, regardless of the root type; this permits the introduction of the most common verbs at an appropriately early point in the grammar and also allows the discussions of the derived "conjugations" to be unhampered by restric-

tion to examples from sound roots. As much space as possible has been given to the systematic treatment of noun morphology and to the verb with object suffixes; the simplification of this material attempted in many elementary grammars is actually a disservice to the student. When he turns to his first page of unsimplified reading, he finds that what he should have learned systematically must instead be learned at random, inefficiently and with no little difficulty. And finally, special attention has been given to an orderly presentation of prose syntax, beginning with a characterization of the various types of individual clauses and proceeding to sequences of inter-related clauses.

In the initial stages of preparing this book I was greatly aided in the selection of vocabulary by George M. Landes' *A Student's Vocabulary of Biblical Hebrew* (New York, 1961), furnished to me in page proof at that time by the author, to whom I now wish to acknowledge my thanks. In the nearly ten years since that time the innumerable suggestions and corrections submitted by my students and colleagues working with various drafts of the book have been of enormous help in improving the quality of the finished product. I am especially grateful, however, to Dr. Avi Hurwitz, now at the Hebrew University, for his great kindness in giving an earlier draft of this book a thorough and critical reading and in providing me with many corrections. The errors that remain are of course due to my own oversight.

The setting of pointed Hebrew with a special sign marking stress always proves to be a difficult job, even in this age of technological marvels. I wish to thank the publisher and the printer for their unstinting efforts to ensure correctness in this regard.

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THOMAS O. LAMBDIN

CONTENTS

Preface [iii]

Introduction; Sounds and Spelling [xiii]

1. The Sounds of Biblical Hebrew. 2. Syllabification. 3. Stress.
4. The Consonants Known as the Begadkepat. 5. Vowel Reduction.
6. Special Features of the Guttural Consonants and R. 7. The Hebrew Alphabet. 8. Some Features of Hebrew Orthography (Spelling).
9. The Daghesh. 10. The Vowel Points. 11. Metheg.

Lesson 1 [3]

12. The Noun: Gender. 13. Number. 14. The Definite Article.
15. Prepositions. 16. Sentences with Adverbial Predicates.
17. Vocabulary 1.

Lesson 2 [8]

18. The Definite Article (cont.). 19. Noun Plurals. 20. Vocabulary 2.

Lesson 3 [12]

21. The Definite Article (concluded). 22. Adjectives. 23. The Use of Adjectives. 24. Vocabulary 3.

INTRODUCTION TO BIBLICAL HEBREW

Lesson 4 [17]

25. Noun Plurals (cont.). 26. The Active Participle. 27. The Object Marker אֶת- 'et-. 28. Vocabulary 4.

Lesson 5 [22]

29. The Prepositions בְּ ba-, לְ la-, and כְּ ka-. 30. The Preposition מִן min. 31. The Comparative. 32. The Relative Word אֲשֶׁר 'ăšer. 33. Vocabulary 5.

Lesson 6 [27]

34. Noun Plurals (cont.). 35. Participles (cont.). 36. Vocabulary 6.

Lesson 7 [30]

37. Predication of Existence. 38. The Prepositions בְּ ba-, לְ la-, and אֶת- 'et- with Pronominal Suffixes. 39. Vocabulary 7.

Lesson 8 [34]

40. The Demonstrative Adjectives and Pronouns. 41. Participles (cont.). 42. Vocabulary 8.

Lesson 9 [37]

43. The Perfect of כָּתַב kāṭab. 44. The Meaning of the Perfect. 45. Word Order in the Verbal Sentence. 46. The Forms of the Conjunction וְ wa-. 47. Vocabulary 9.

Lesson 10 [43]

48. The Perfect of Verbs with Guttural Root Consonants. 49. The Perfect of נָתַן nāṭan. 50. Noun Plurals (cont.). 51. Vocabulary 10.

Lesson 11 [47]

52. The Perfect of Verbs III-Aleph: מָצָא māṣā('). 53. Noun Plurals (cont.). 54. Interrogative הֲ hā-. 55. More on אֲשֶׁר 'ăšer. 56. Vocabulary 11.

Lesson 12 [51]

57. The Perfect of Verbs III-Hē: בָּנָה bānāh. 58. Directive הָ -āh. 59. Vocabulary 12.

Lesson 13 [55]

60. Sentences with a Nominal Predicate. 61. The Verb הָיָה hāyāh (to be). 62. Noun Plurals (concluded). 63. Vocabulary 13.

Lesson 14 [59]

64. The Perfect of **קָם** *qām* and **בָּא** *bā'*. 65. The Prepositions **מִן** *min* and **כִּ** *ka* with Pronominal Suffixes. 66. **כֹּל** *kōl*. 67. Vocabulary 14.

Lesson 15 [63]

68. The Perfect of **סָבַח** *sāḥab*. 69. The Prepositions **עִם** *'im* and **אֶת** *'et* with Pronominal Suffixes. 70. Final Remarks on **אָשֶׁר**. 71. Vocabulary 15.

Lesson 16 [67]

72. The Construct Chain. 73. The Form of the Construct Singular. 74. Vocabulary 16.

Lesson 17 [73]

75. The Construct Singular: Minor Types. 76. The Construct Singular of Feminine Nouns in *-āh*. 77. Vocabulary 17.

Lesson 18 [77]

78. The Construct Forms of Plural Nouns in *-im*. 79. The Construct Form of Plural Nouns in *-ōt*. 80. Vocabulary 18.

Lesson 19 [82]

81. The Independent (Subject) Form of the Personal Pronoun. 82. The Interrogative Pronouns. 83. The Prepositions **אֵל**, **עַל**, **תַּחַת** and **אֲחֵרִי** with Pronominal Suffixes. 84. Vocabulary 19.

Lesson 20 [86]

85. The Noun with Pronominal Suffixes. 86. Vocabulary 20.

Lesson 21 [93]

87. Stative Verbs. 88. The Nouns **אָב**, **אָח** and **פֶּה**. 89. Vocabulary 21.

Lesson 22 [99]

90. The Imperfect. 91. The Meaning of the Imperfect. 92. The Dual. 93. Vocabulary 22.

Lesson 23 [103]

94. Imperfects in *a*. 95. Verbs III-Aleph: the Imperfect. 96. The Nouns **בֵּן** and **שָׂם**. 97. Vocabulary 23.

Lesson 24 [107]

98. The Narrative Sequences. 99. The Segholates. 100. Remarks on Some Prepositions. 101. Vocabulary 24.

INTRODUCTION TO BIBLICAL HEBREW

Lesson 25 [113]

102. The Imperative. 103. Verbs I-guttural: Imperfect and Imperative.
104. The Segholates (cont.). 105. Vocabulary 25.

Lesson 26 [118]

106. The Jussive and Cohortative. 107. Sequences Involving the Imperative, Jussive, and Cohortative. 108. Verbs I-Aleph: Imperfect and Related Forms. 109. Vocabulary 26.

Lesson 27 [123]

110. Temporal Clauses and Phrases. 111. Feminine Nouns Ending in *-et* and *-at*. 112. Nouns of the Type פָּרִי. 113. Vocabulary 27.

Lesson 28 [127]

114. The Infinitive Construct. 115. Some Uses of the Infinitive Construct. 116. Final Remarks on Some Noun Types. 117. Vocabulary 28.

Lesson 29 [133]

118. Verbs I-Nun: Imperfect and Related Forms. 119. Vocabulary 29.

Lesson 30 [138]

120. Verbs I-Yodh: Imperfect, Imperative, and Infinitive Construct. 121. Vocabulary 30.

Lesson 31 [143]

122. Verbs III-Hē: Imperfect, Imperative, and Infinitive Construct. 123. Vocabulary 31.

Lesson 32 [148]

124. Hollow Verbs (II-Waw/Yodh): Imperfect, Imperative, and Infinitive Construct. 125. Vocabulary 32.

Lesson 33 [153]

126. Geminate Verbs: Imperfect, Imperative, and Infinitive Construct. 127. Vocabulary 33.

Lesson 34 [157]

128. The Passive Participle. 129. The Infinitive Absolute. 130. The Numbers from 3 to 10. 131. Vocabulary 34.

Lesson 35 [162]

132. Clauses Joined with *וַ*. 133. *וְ* and *וַיְ*. 134. Vocabulary 35.

Lesson 36 [168]

135. *הָיָה*. 136. *נָא* and *הִנֵּה-נָא*. 137. *עוֹד* and *אֵינָהּ*. 138. Vocabulary 36.

Lesson 37 [175]

139. Derived Verbs. 140. Niphal Verbs: Meaning. 141. Niphal Verbs: Stems and Inflection. 142. Vocabulary 37.

Lesson 38 [183]

143. Niphal Verbs: Stems and Inflection (cont.). 144. Niphal Verbs: Mixed Types. 145. Vocabulary 38.

Lesson 39 [188]

146. Niphal Verbs: Stems and Inflection (concluded). 147. Vocabulary 39.

Lesson 40 [193]

148. Piel Verbs: Meaning. 149. Piel Verbs: Stems and Inflection. 150. Vocabulary 40.

Lesson 41 [200]

151. Piel Verbs: Stems and Inflection (concluded). 152. Pausal Forms. 153. Vocabulary 41.

Lesson 42 [205]

154. The Pual. 155. Proclisis, Retraction of Stress, and Conjunctive Daghash. 156. Vocabulary 42.

Lesson 43 [211]

157. Hiphil Verbs: Meaning. 158. Hiphil Verbs: Stems and Inflection. 159. Vocabulary 43.

Lesson 44 [218]

160. Hiphil Verbs: Stems and Inflection (cont.). 161. More on Numbers. 162. Vocabulary 44.

Lesson 45 [222]

163. Hiphil Verbs: Stems and Inflection. 164. The Numbers from 11 to 19. 165. Vocabulary 45.

Lesson 46 [227]

166. Hiphil Verbs: Stems and Inflection (cont.). 167. The Numbers from 21 to 99. 168. Vocabulary 46.

Lesson 47 [231]

169. Hiphil Verbs: Stems and Inflection (cont.). 170. An Idiomatic Use of הָלַךְ . 171. Vocabulary 47.

INTRODUCTION TO BIBLICAL HEBREW

Lesson 48 [237]

172. Hiphil Verbs: Stems and Inflection (concluded). 173. Verbal Hendiadys and Related Idioms. 174. Vocabulary 48.

Lesson 49 [243]

175. The Hophal. 176. Vocabulary 49.

Lesson 50 [248]

177. The Hithpael. 178. Vocabulary 50.

Lesson 51 [253]

179. The Qal Passive. 180. Polel, Polal, and Hithpolel. 181. Other Verb Types. 182. Final Remarks on the Numbers. 183. Vocabulary 51.

Lesson 52 [260]

184. The Verb with Object Suffixes. 185. Object Suffixes on the Perfect: Third Person Masculine Singular. 186. Object Suffixes on the Perfect: Second Person Masculine Singular. 187. Vocabulary 52.

Lesson 53 [266]

188. Object Suffixes on the Perfect: Third Person Feminine Singular. 189. Object Suffixes on the Remaining Forms of the Perfect. 190. A Group of Irregular Qal Verbs. 191. Vocabulary 53.

Lesson 54 [271]

192. Object Suffixes on the Imperfect. 193. Object Suffixes on the Imperative. 194. Object Suffixes on the Infinitive Construct. 195. Vocabulary 54

Lesson 55 [276]

196. Conditional Sentences. 197. Concluding Remarks on Clause Sequences. 198. Vocabulary 55.

Appendix A. A Classified List of Nouns. [285]

Appendix B. Qal Verbs: The Principal Parts According to Root Types. [302]

Appendix C. The Derived Conjugations: A Synopsis. [311]

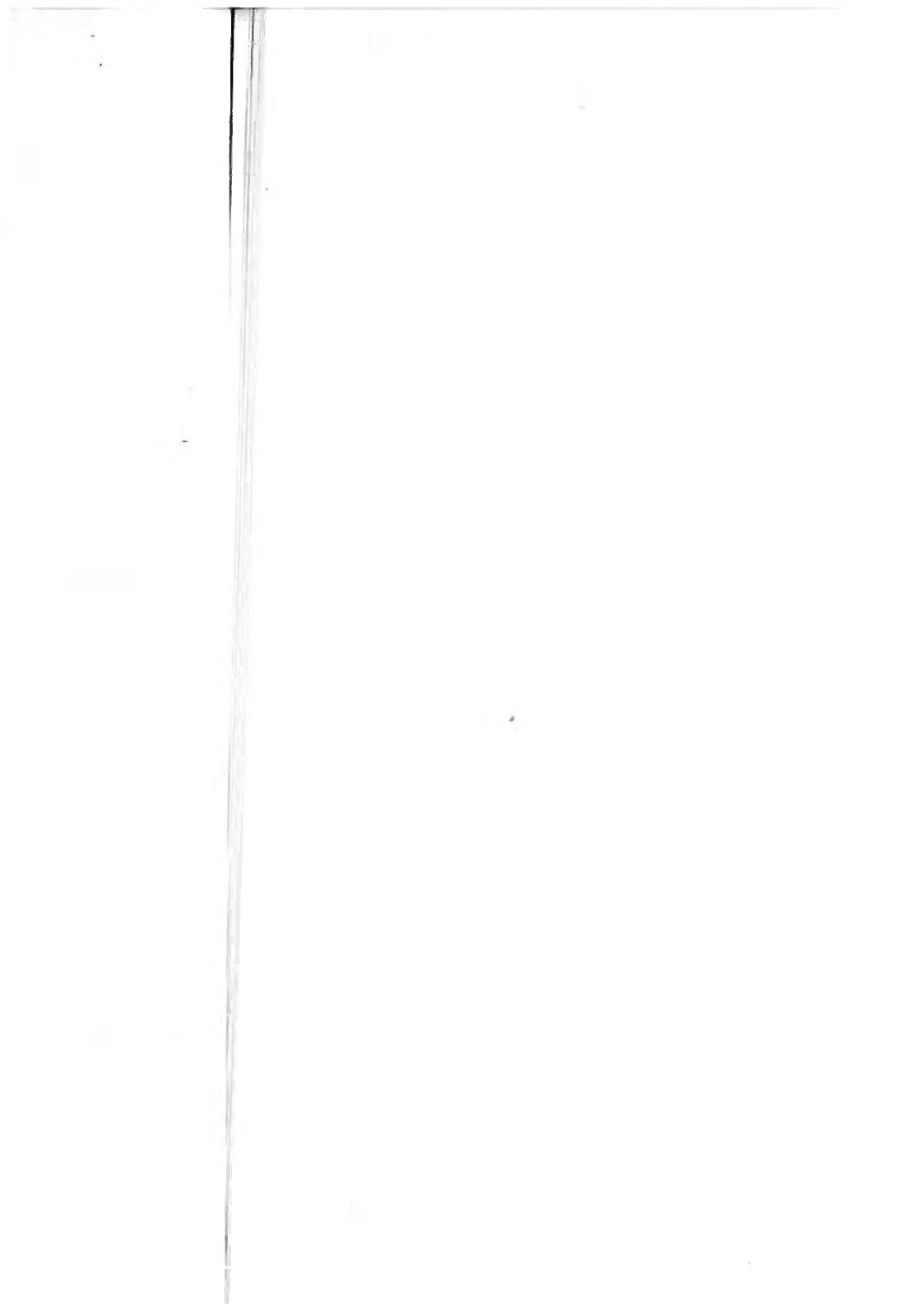
Appendix D. Chronological Table. [314]

Appendix E. Brief Bibliography. [315]

Hebrew-English Glossary. [316]

English-Hebrew Glossary. [329]

Index. [342]



INTRODUCTION

The Hebrew Bible (Christian Old Testament) is a collection of writings whose composition spans most of the millennium from c. 1200 B.C. to c. 200 B.C. Because a spoken language does not remain constant over so long a period of time, we must recognize Biblical Hebrew as a form of the spoken language standardized at a particular time and perpetuated thereafter as a fixed literary medium. It is generally assumed that Biblical Hebrew, to the extent that it is linguistically homogeneous, is a close approximation to the language of the monarchic periods preceding the Babylonian Exile (thus, before 587 B.C.), during which a major portion of biblical literature was compiled and composed. The sparse inscriptional material of the ninth to seventh centuries B.C. corroborates this view, but does not permit us to establish more precise limits. In the post-exilic period spoken Hebrew came under the strong influence of other languages, especially Aramaic, but also Persian and, later, Greek. The literary language of biblical writings during this time remained relatively free of this influence, which shows up more clearly in post-biblical sources such as the Rabbinic Hebrew of the Mishna and other traditional works lying beyond the scope of this grammar. Exactly when Hebrew ceased to be a spoken language is difficult, if not impossible, to determine, but in all probability its demise was concurrent with the devastation of Judaea in the Jewish revolts against Roman rule in the first two centuries A.D.

Hebrew is a member of the extensive Semitic language family, whose principal divisions are as follows:

- (1) Northeast Semitic: Babylonian and Assyrian (Akkadian);
- (2) Southeast Semitic: Ancient South Arabic and the related modern languages of South Arabia and Ethiopia;
- (3) Southwest Semitic: Classical Arabic and the host of related modern Arabic dialects;
- (4) Northwest Semitic, comprising
 - (a) Aramaic
 - (b) Canaanite (Ugaritic, Phoenician, Hebrew)

Our knowledge of Biblical Hebrew is directly dependent on Jewish oral tradition and thus on the state of that tradition during and following the

INTRODUCTION TO BIBLICAL HEBREW

various dispersions of the Jews from Palestine. This dependence arises from the peculiarly deficient orthography in which the biblical text was written: it is essentially vowelless, or at most, vocally ambiguous (see below, §8). The actual pronunciation of the language was handed down orally, and as the Jews left or were expelled from Palestine and formed new communities in Babylonia, Egypt, and eventually throughout most of the civilized world, the traditional reading of biblical texts diverged gradually from whatever norm might have existed prior to these dispersions. The written consonantal text itself achieved a final authoritative form around the end of the first century A.D. This text was successfully promulgated among all the Jewish communities, so that texts postdating this time do not differ from one another in any important particulars. Prior to the fixing of an authoritative text, however, the situation was quite different, and the reader is referred to the bibliography (Appendix E) for the names of a few works that will introduce him to the complex problems of ancient texts and versions.

Modern printed versions of the Hebrew Bible derive from several essentially similar sources, all reflecting the grammatical activity of Jewish scholars (or Masoretes, traditionalists) in Tiberias, who during the 9th and 10th centuries A.D. perfected a system of vowel notation and added it to the received consonantal text. Because the vowel system reflected in this notation is not exactly the same as that of the tradition used in other locales, we must recognize that Hebrew grammar, as based on the vocalized Tiberian Masoretic text, is no more or less authentic than that which would derive from other traditions: it is simply the best preserved and has received, by universal adoption, the stamp of authority. A treatment of the fragmentary evidence of the non-Tiberian traditions lies beyond the scope of an elementary grammar. The standard Masoretic text is also known as the Ben Asher text, after the family name of the Tiberian scholars identified with the final editing. The *Biblia Hebraica* (3rd edition, Stuttgart, 1937) used by most modern students and scholars is based on the copy of a Ben Asher manuscript now in Leningrad and dating from 1008/9 A.D. Most other printed Hebrew Bibles are based ultimately on the text of the Second Rabbinic Bible (Venice, 1524-25); the manuscript sources of this work have not been fully identified, but it does not differ substantially from the text of the *Biblia Hebraica*. A new and comprehensive edition of the Hebrew Bible is in progress in Israel; it will utilize the partially destroyed Aleppo Codex, which is convincingly claimed as an authentic manuscript of the Ben Asher family.

A limited number of variant readings are indicated marginally in the Masoretic text. These are commonly referred to as *kaṭib-qarē*, i.e. one word is written (*kaṭib*) in the consonant text itself but another, as indicated in the margin, is to be read (*qarē*).

SOUNDS AND SPELLING

[*Note: The material in this section has been presented as a unit for ready reference. After studying §§ 1-3 the reader should begin Lesson 1 (p. 3). The reading of further paragraphs will be indicated as required.*]

1. The Sounds of Biblical Hebrew.

As stated in the Introduction, we cannot determine absolutely the sounds of Biblical Hebrew in the period during which the literary language was fixed. The pronunciation used in this book has been chosen to preserve as faithfully as possible the consonantal and vocalic distinctions recognized by the Masoretes, but, at the same time, to do the least violence to what we know of the earlier pronunciation. A uniform system of transliteration has been adopted which attempts to represent the Hebrew orthography simply and accurately.

a. Consonants

Type	Transliteration	Pronunciation*
Labial	b	[b] as in bait
	p	[p] as in pay
	m	[m] as in main
	w	[w] as in well
Labio-dental	b̥	[v] as in vase
	p̥	[f] as in face
Interdental	t̥	[θ] as in thin
	d̥	[ð] as in this
Dental or alveolar	t	[t] as in time
	d	[d] as in door
	s }	[s] as in sing
	ś }	
	z	[z] as in zone

* Square brackets enclose currently used phonetic symbols as a guide to those who are familiar with them. Do not confuse these with the transliteration.

INTRODUCTION TO BIBLICAL HEBREW

	n	[n] as in noon
Prepalatal	š	[ʃ] as in show
	y	[y] as in yes
Palatal	k	[k] as in king
	g, ġ	[g] as in go
	ḵ	[x] as in German Bach
Velar	q	[q]

There is no exact English equivalent of this sound. It is a type of [k], but with the contact between the tongue and the roof of the mouth as far back as possible.

Guttural	ʾ	[ʔ] the glottal stop
	h	[h] as in house
	ḥ	[ʰ] no Eng. equivalent
	ḥ	[H] no Eng. equivalent

The glottal stop [ʔ] is used in English, but not as a regular part of its sound system. It is made by a complete stoppage of breath in the throat and may be heard in certain Eastern pronunciations of words like *bottle* and *battle*, in which the glottal stop replaces the normal *t*, thus [bɑʔl], [bæʔl]. The sound [H] is an *h*-sound, but with strong constriction between the base of the tongue and the back of the throat, thus with a much sharper friction than ordinary *h*. The [ʰ] is similarly produced, but with the additional feature of voicing. Most modern readers of Biblical Hebrew do not use these two sounds, replacing them with [x] and [ʔ] respectively. Those making such a simplification should be careful not to confuse these four sounds in spelling.

The four sounds which we shall call gutturals throughout this book are more precisely described as laryngeals and pharyngealized laryngeals, but because the modern terminology is often inconsistently applied, we find no compelling reason to abandon the more traditional designation.

Liquids	r	[r] as in rope
	l	[l] as in line
Modified Dental	ṭ	[t] as in time
	ṣ	[ts] as in hits

The pronunciation indicated for *ṭ* and *ṣ* is a standard modern substitution for the original sounds, whose true nature can only be conjectured as [t] and [s] accompanied by constriction in the throat (pharyngealization or glottalization), thus producing a tenser, duller sound.

b. Vowels

It is customary in treating Hebrew vowels to speak of length as well as quality. Though this distinction is probably valid for the earlier pronunciation, it is doubtful whether vowel quantity played any important part in the original Masoretic system. The diacritical marks used in our transcription are thus to be taken as devices reflecting the Hebrew spelling and not necessarily as markers of real length.

î, î	[i] as in <i>machine</i>	û, û	[u] as in <i>mood</i>
i	[ɪ] as in <i>it</i>	u	[ʊ] as in <i>book</i>
ê, ê	[e] as in <i>they</i>	ô, ô	[o] as in <i>note</i>
e, ê	[ɛ] as in <i>bet</i>	o	[ɔ] as in <i>bought</i>
a	[a] as in <i>father</i> or [a] as in <i>that</i>	ə	[ə] as in <i>above</i> , and very brief in duration
ā, ā	[ɑ] as in <i>father</i> or [ɔ] as in <i>bought</i>		

Some distinction between the two vowels *a* and *ā* should be made, since they must always be clearly distinguished in spelling. The choice is left to the reader: either [a] as opposed to [ɑ] or [ɑ] as opposed to [ɔ].

In addition to the vowels listed above there are three others (*ā ē ô*) which, together with *ə*, are known as reduced vowels. They are of very brief duration but with the same quality as the corresponding full vowel: *ā* is a very short *a*, *ē* a very short *e*, and *ô* a very short *o*.

The following diphthongal combinations of vowel + *y* or *w* occur frequently at the ends of words:

îw	the vowel <i>î</i> + a very short [ʊ]. Also pronounced as [iv], as in English <i>eve</i> .
êw, êw	ê/ê + [ʊ]. Also [ev], as in <i>save</i> .
āw, āw	ā + [ʊ] like the <i>ou</i> of <i>house</i> , or as [aw] or [av]
aw	<i>a</i> + [ʊ], or as [av] or [av]
āy	[ay] like the <i>y</i> of <i>sky</i> ; or [ɔy], similar to the <i>oy</i> of <i>toy</i> .
ay	[ay] or [ay]
ôy, ôy	[oy], similar to the <i>owy</i> of <i>showy</i> , but without the <i>w</i> .
ûy, ûy	[uy] somewhat like the <i>uey</i> of <i>gluey</i> .

For descriptive purposes we shall refer to the vowels according to the following classification, without prejudice to the actual length of the vowels involved:

- (1) unchangeable long: *î ê ô û* and sometimes *ō*
- (2) changeable long: *ē ā ō*
- (3) short: *i e a o u*
- (4) reduced: *ə ā ē ô*

INTRODUCTION TO BIBLICAL HEBREW

2. Syllabification.

With very few exceptions a syllable must begin with a single consonant followed at least by one vowel. This rule alone will suffice for the accurate division of a word into syllables. Consider the following examples:

<i>miḏbār</i> (wilderness): <i>miḏ-bār</i>	pronounced	[mɪd' bār]
<i>'āḥîw</i> (his father): <i>'ā-ḥîw</i>		['a' viw]
<i>dəḇārîm</i> (words): <i>də-ḇā-rîm</i>		[dəvə' rim]
<i>mimménî</i> (from me): <i>mîm-mén-nî</i>		[mɪm' mɛnni]
<i>gibbôrîm</i> (warriors): <i>gib-bô-rîm</i>		[gɪbbô' rim]
<i>yîšlāḥênî</i> (he will send me): <i>yîš-lā-ḥê-nî</i>		[yɪʃ' la' heni]
<i>malkākā</i> (your king): <i>mal-kā-kā</i>		[malkə' xɑ]
<i>malḵēḵem</i> (your kings): <i>mal-ḵē-ḵem</i>		[malxe' xem]

In none of these examples is any other division of syllables possible without violating the basic rule.

Syllables are of two types: *open* and *closed*. An open syllable is one which ends in a vowel; a closed syllable ends in a consonant. Syllables containing a diphthong may be considered as closed, taking the *y* or *w* as a consonant. The distinction is irrelevant in this case.

When determining syllabification note that a doubled consonant, such as *-bb-* or *-mm-*, is always to be divided in the middle. This does not mean that there is any perceptible pause between the syllables in pronunciation: a doubled consonant is simply held longer than a single one. Contrast the long *n* of English *meanness* with the normal short *n* of *any*. Examples are

<i>libbəkā</i> (your heart): <i>lib-bə-kā</i>	[libbə' xɑ]
<i>mimməkā</i> (from you): <i>mîm-mə-kā</i>	[mimmə' xɑ]
<i>haššāmāyim</i> (the heavens): <i>haš-šā-mā-yim</i>	[haʃ' ja' mayim]

3. Stress.

Words are stressed on the last syllable (ultima) or on the next to last (penultima). The former is more frequent.

ultimate stress: *dāḇār* (word); *dəḇārîm* (words); *nāḥî* (prophet)
penultimate stress: *mélek* (king); *láylah* (night); *nəḥōšet* (bronze)

Only penultimate stress will be marked in this book.

The stressed syllable is often referred to as the *tonic* syllable, and the two preceding it as the *pretonic* and *propretonic* respectively.

4. The consonants known as the begadkepat.

Two sets of six sounds each are closely related to one another, both in sound and distribution. These are the six stops *b, g, d, k, p, t* on the one hand and

their spirantized counterparts *b*, *g*, *d*, *k*, *p*, and *t* on the other. Although no rule can be given for the choice between the sounds of one set and those of the other without important exceptions, the following observations will provide a safe guide for the majority of occurrences.

(a) Of the two sets, only the stops occur doubled. Thus we find *-bb-* (as in *habbáyit*, the house), *-dd-* (*haddélet*, the door), *-kk-* (*hakkəli*, the vessel), etc., but never *-bb-*, *-gg-*, *-dd-*, etc.

(b) The stops *b*, *g*, *d*, *k*, *p*, *t* occur (excluding the doubling just mentioned) only at the beginning of a syllable when immediately preceded by another consonant:

malkî (my king): *mal-kî*
but *mélek* (king): *mé-lek*.

Elsewhere one finds the spirantized counterpart, which, by a simple process of elimination, occurs (a) mainly at the close of a syllable, or (b) at the beginning of a syllable when the preceding sound is a vowel. Contrast, for example, the *b* of *midbār* (*mid-bār*) and the *b* of *nābî* (*nā-bî*)*.

When a word begins with one of these sounds, it usually has the stop when it occurs in isolation (thus: *báyit*, a house), but when some element ending in a vowel is prefixed, the stop is automatically replaced by the corresponding spirant. Be sure the following examples are clear:

<i>báyit</i>	a house	but	<i>kəbáyit</i>	like a house
<i>kəli</i>	a vessel		<i>ūkəli</i>	and a vessel
<i>délet</i>	a door		<i>ladélet</i>	to a door.

In a sentence the mere fact that the preceding word ends in a vowel is enough to warrant the spirant; thus,

bānū báyit they built a house
not *bānū báyit*.

There are, however, many exceptions to this, depending on the degree of grammatical relationship between the words in question.

It is best, at least hypothetically, to regard the stop *g* and the spirant *g̃* as two distinct sounds, although no modern tradition except the Yemenite has preserved the difference.

5. Vowel Reduction.

Many of the changes that characterize Hebrew inflections follow distinct and predictable patterns, of which the most consistent is that of vowel reduction.

(a) *Propretonic reduction.* The vowels *ā* and *ē* are regularly reduced to *a* in open *propretonic* syllables. That is, when in the course of inflection the

* Note that our statement does not preclude the possibility of a spirant occurring at the beginning of a syllable preceded by another consonant: *malkekem* (your kings).

INTRODUCTION TO BIBLICAL HEBREW

accent is shifted so as to place these two vowels in prepretonic position, the replacement just mentioned is made. For example, when the plural ending *-im* is added to the stem of the noun *nāḥī'* (prophet), the accent is on the ending, leaving the *ā* in prepretonic position.

Thus, $nāḥī' + im \rightarrow *nā-ḥī'-im \rightarrow nāḥī'im$

Similarly with *ē*: $lēḥāḥ + ôl \rightarrow *lē-ḥā-ḥôl \rightarrow lēḥāḥôl$

Other examples are $māqôm + ôl \rightarrow *mā-qô-môl \rightarrow maqômôl$
 $zāqên + im \rightarrow *zā-qē-nim \rightarrow zaqênim$

This type of reduction is regularly found in the inflection of nouns and adjectives, but is less common among verbs other than those with object suffixes.

(b) *Pretonic reduction*. A second reduction pattern, often conflicting with the above, involves reduction of *ā* or *ē* in a *pretonic* open syllable. In noun inflections this is true mainly for those words whose first syllable (prepretonic) is unchangeable (i.e. contains one of the unchangeable long vowels or is a closed syllable) and whose pretonic syllable would contain *ē*:

$šōpēl + im \rightarrow šōpəl'im$

Pretonic reduction is very frequent in verbs, regardless of the vowel:

$yiktōb + ū \rightarrow yiktəbū$ (they will write)

$yittēn + ū \rightarrow yittənū$ (they will give)

$yišma' + ū \rightarrow yišmə'ū$ (they will hear).

Attention has been called to these two reduction patterns since one or the other figures in most of the inflections to be studied. Unfortunately, however, it is not always possible to predict accurately which pattern will be followed, so that each paradigm should be carefully analyzed.

THE RULE OF SHEWA. A sequence of two syllables each with *ə* (shewa) is not tolerated by Hebrew structure. When such a sequence would arise in the course of inflection or when combining various words and elements, the following replacement is made:

consonant + *ə* + cons. + *ə* \rightarrow cons. + *i* + cons.

Thus: $lā$ (to) + $nāḥī'i$ (my prophet) $\rightarrow līnḥī'i$ (not $lānāḥī'i$).

6. Special Features of the Guttural Consonants and R.

(a) The gutturals and *r* do not occur doubled.

(b) The gutturals are never followed immediately by *ə*.

These two characteristics account for certain regular deviations from an expected norm. For example, since the definite article before non-gutturals is *ha* + doubling of the following consonant, we should expect the article to

be somewhat different before words beginning with a guttural or *r*. We shall see in the lessons that *hā-* occurs in some cases, *ha-* (without doubling) in others. Whenever a long vowel (*ā ē ō*) occurs before a guttural or *r* and corresponds formally to a short vowel before a doubled non-guttural, the vowel is said to be long by *compensatory lengthening*, i.e. to compensate for the non-doubling of the guttural. When a short vowel (*a i u o*) occurs before a guttural in similar situations, the guttural is said to be *virtually doubled*.

As for the second feature listed above, the presence of a guttural means a substitution of *ā* (less commonly of *ē* or *ō*) for an expected *a*. This is illustrated by

hākām (wise person) + *īm* → *hākāmīm* (not *hakāmīm*)
hāzāq (strong person) + *īm* → *hāzāqīm* (not *hazāqīm*).

It is convenient to think of *ā*, *ē*, and *ō* as varieties of *a* to be used after gutturals and to see that a word like *hālôm* (dream) has essentially the same vowel pattern as *bākôr* (first-born).

When a word ends with *‘*, *h*, or *h* (when this is not a vowel letter, see §8), a preceding *i ē ō* is followed by a non-syllabic glide element *a*. Thus,

sūs (horse) but *lū^ah* (tablet)
kōtēh (writing) but *šōlē^ah* (sending)
gādōl (big) but *gābō^ah* (high).

THE RULE OF SHEWA as applied to sequences involving gutturals:

cons. + *a* + guttural + *ā* → cons. + *a* + gutt. + *ā*

E.g. *bə* (in) + *hālômî* (my dream) → *bahālômî*

Similarly with *ē* and *ō*. Another sequence arising from vowel reduction is illustrated by *hākām* + *ē* (which requires double reduction) → **hākāmē* → *hakmē*.

I.e. gutt. + *ā* + cons. + *a* → gutt. + *a* + cons.

N.B. Rules given in the grammar to account for the peculiarities of gutturals do not apply to *r* unless so stated.

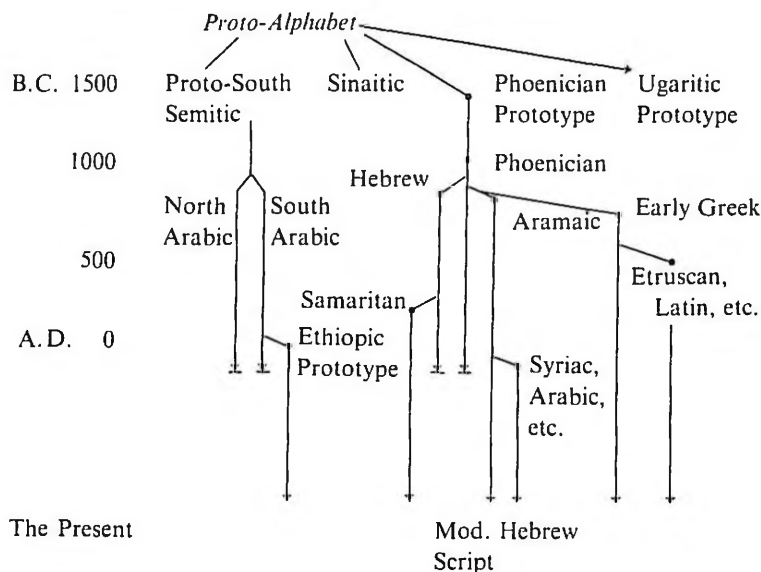
7. The Hebrew Alphabet.

The alphabet used in writing all the traditional texts of the Old Testament is more properly Aramaic than Hebrew. The situation is summarized by the table on the following page.

Sometime during the first half of the second millennium B.C. the alphabet was invented in the Syro-Palestinian area. This alphabet was a new creation, not directly based on any other system of writing then in use, but it seems to have been most clearly influenced by certain features of Egyptian hieroglyphic writing, especially in the lack of symbols to represent vowels.

The most prolific branch of the alphabet was the Phoenician, attested in

INTRODUCTION TO BIBLICAL HEBREW



inscriptions from about the eleventh century onward. The Hebrews borrowed their script from the Phoenicians in the tenth century B.C., and this new "Hebrew" script, subsequently diverging from the parent Phoenician, was used in various types of inscriptions down to the beginning of the Christian Era. With the exception, however, of the manuscript traditions of the Samaritan sect, which still employs a form of this genuinely Hebrew script, the old script was replaced, especially in manuscript uses, by a cursive form of the Old Aramaic script, itself a daughter of the parent Phoenician of nearly the same age as the Hebrew.

It is this Aramaic manuscript hand which is already employed in Hebrew papyri and parchments of the second and first centuries B.C. and is attested as the normal alphabet for writing Hebrew from that time until the present.

THE HEBREW ALPHABET

NAME	LETTER	OUR TRANSCRIPTION	PHONETIC VALUE
<i>ʾāleṭ</i>	א	ʾ	glottal stop or <i>zero</i>
<i>bēṭ</i>	ב	b	[b]
	ב	b̥	[v]
<i>gīmel</i>	ג	g	[g]
	ג	g̃	[g̃]
<i>dāleṭ</i>	ד	d	[d]
	ד	d̥	[δ]
<i>hē</i>	ה	h	[h] or <i>zero</i>

NAME	LETTER	OUR TRANSCRIPTION	PHONETIC VALUE
<i>wāw</i>	ו	w	[w] or zero
<i>zāyin</i>	ז	z	[z]
<i>hēṭ</i>	ח	h	[h]
<i>ṭēṭ</i>	ט	ṭ	[t]
<i>yōd</i>	י	y	[y] or zero
<i>kap</i>	כ ך	k	[k]
	כ ך	k̥	[x]
<i>lāmeḡ</i>	ל	l	[l]
<i>mēm</i>	מ ם	m	[m]
<i>nūn</i>	נ ן	n	[n]
<i>sāmek</i>	ס	s	[s]
<i>ʾāyin</i>	ע	ʾ	[ʿ]
<i>pēh</i>	פ ף	p	[p]
	פ ף	p̥	[f]
<i>ṣāḡēh</i>	צ ץ	ṣ	[ts]
<i>qōp</i>	ק	q	[q]
<i>rēš</i>	ר	r	[r]
<i>śūn</i>	ש	ś	[s]
<i>šūn</i>	ש	š	[ʃ]
<i>tāw</i>	ת	t	[t]
	ת	t̥	[θ]

8. Some Features of Hebrew Orthography (Spelling).

a. Hebrew is written from right to left.

b. Five of the letters have a special form used only at the end of a word:

ך *k*, ם *m*, ן *n*, ף *p*, ץ *ṣ*.

c. In the earliest Hebrew and Phoenician inscriptions (10th cent. B.C.) no vowels were indicated in the writing. Thus the words *mēlek* (king), *mōlēk* (ruling), *mālāk* (he ruled), *malkāh* (queen), *mālākū* (they ruled), etc., would all be written simply as מלך *mlk*. From the ninth to the sixth centuries (i.e. pre-Exilic period, before the fall of Jerusalem in 587 B.C. and the Babylonian Exile) the consonants י *y*, ו *w*, and ה *h* were used at the end of a word to indicate final vowels:

ו *w* = ū e.g. מלכו *mālākū*, they ruled

י *y* = ī e.g. מלכי *malkī*, my king

ה *h* = any other final vowel e.g. מלכה *malkāh*, queen.

In the post-Exilic period י and ו were used as vowel indicators also inside a word, and values slightly different from those just cited were acquired:

ו *w* = ū or ō

י *y* = ē, ê, or ī

INTRODUCTION TO BIBLICAL HEBREW

The letter ה *h* was still used only at the end of a word as a vowel letter representing any vowel other than those just mentioned. The three letters א, ו, and ה in their function as vowel indicators are called *matres lectionis* (literally, mothers of reading), following traditional Hebrew grammatical terminology.

d. The MT in general reflects this stage of orthographic development. There are, however, some inconsistencies and irregularities to be noted:

(1) א and ו are sometimes missing when we should otherwise have expected them. The shorter spelling is called defective and the longer, full.

Full	Defective
יקום <i>yāqūm</i>	יקם <i>yāqūm</i> he will arise
ירים <i>yārīm</i>	ירם <i>yārīm</i> he will raise
גדול <i>gādōl</i>	גדל <i>gādōl</i> big

Note that the only distinction between the vowels transcribed by *û*, *ū*; *ī*, *î*; and *ô*, *ō* is that the former of each pair is represented in the script by a *mater lectionis* while the latter is not.

(2) A final *ā* is not always indicated by ה: לָךְ *lākā* (to you) תִּכְתֹּבְנָה *tikṭōbnā* (they shall write).

(3) א is unpronounced in many instances, but is always an integral part of the spelling: ראש *rōš* (head), מצא *māṣā'* (he found). It does not, however, belong to the category of *matres lectionis* discussed above since its appearance is limited mainly to words whose roots occur elsewhere in the language with the א retained in pronunciation. We have generally indicated quiescent א in our transliteration. Sometimes, for the sake of clarity, we have added the ' in parentheses, as in *māṣā'()* above.

Points (2) and (3) will be mentioned later in the section dealing with the grammatical forms in which these irregularities are commonly found.

9. The Daghesh

The Masoretes employed a dot or point within a letter to indicate

(a) that the consonant in question is doubled:

המלך *hammélek* the king

(b) that, in the case of the ambiguous letters כ פ ת ב ג ד כּ פּ תּ בּ גּ דּ, the one with the point is the stop; the one without, the spirant:

כ	<i>b</i> or <i>bb</i>	כּ	<i>b̥</i>
ג	<i>g</i> or <i>gg</i>	גּ	<i>g̥</i>
ד	<i>d</i> or <i>dd</i>	דּ	<i>d̥</i>

(c) that a final ה is not to be taken as a vowel letter but as a morphologically significant consonant. Contrast

מלכה	<i>malkā(h)</i>	a queen	[ה is a <i>mater</i> for final -ā]
מלכה	<i>malkāh</i>	her king	[ה is part of the suffix meaning "her"]]
בנה	<i>bānāh</i>	he built	[ה is a <i>mater</i>]
גבה	<i>gāḇō^ah</i>	high	[ה is a root consonant, pronounced in this case]*

When the point indicates doubling, it is called *daghesh forte* (strong daghesh). When it indicates stop instead of spirant, it is called *daghesh lene* (weak d.). In a final ה it is known as *mappiq*.

The only use of daghesh where there is a possible source of confusion is in the *bəḡadkəḇaṭ* letters. Technically we should expect two dagheshes when these represent doubled consonants, one to show the doubling (*d. forte*) and one to show *b* not *ḇ*. But since the spirant values for these six letters do not occur doubled, a second dot is superfluous and never written.

10. The Vowel Points.

Following their traditional pronunciation, the Masoretes added vowel points to the Hebrew text (see the Introduction). Because these points were superimposed on a text that already had a crude system for indicating vocalization, i.e. the *matres lectionis*, a large number of combinations were created (and hence the apparent complexity of our transliteration). The following table shows the form of the vowel signs and their position in relation to the consonants (here ב *b* and ה *h*):

Name of Sign	Plain	With mater י y	With mater ו w	With mater ה h (final only)
<i>pāṭaḥ</i>	בַּ ba	—	—	—
<i>qāmeṣ</i>	בָּ bā or bo	בִּי bā (rare)	—	בֶּה bāh
<i>hīreq</i>	בִּי bi (or bī)	בִּי bi	—	—
<i>ṣērē</i>	בֶּ bē	בֶּי bē	—	בֶּה bēh
<i>səḡōl</i>	בֶּ be	בֶּי bē	—	בֶּה beh
<i>ḥōlem</i>	בֹּ bō	—	בֹּ bō	בֹּה bōh (rare)
<i>qibbūṣ</i>	בּ bu	—	בּ bū	—

And the reduced vowels:

בַּ bə	הַ ḥā	הֶ ḥē	הֹ ḥō
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Remarks:

(1) In the case of defective writings, where *i* or *u* is meant but there is no *y* or *w* in the text, the vowel signs for *i* and *u* are used. The vowel ו (ב) is

* It is doubtful that every ה with *mappiq* is to be given a consonantal value [h]. The distinction between מלכה (queen) and מלכה (her king) was probably a graphic and not a phonological one.

INTRODUCTION TO BIBLICAL HEBREW

called *šūreq*. Note that the reduced vowels *ā ē ō* are represented by a combination of the sign for *a* and that of the corresponding non-reduced vowel. The names of the reduced vowels are *šəwā* (our Shewa), *hāṭēṭ pāṭah*, *hāṭēṭ səḡōl*, and *hāṭēṭ qāmeš* respectively.

(2) The distinction between $\text{ְ} = \bar{a}$ (*qāmeš*) and $\text{ֿ} = o$ (*qāmeš hāṭūṭ*) is usually clear: $\text{ְ} = o$ in a closed, unaccented syllable (e.g. *שְׁמִרָה* *šomrî*; *יוֹשֶׁמַד* *yosmad*), but $\text{ְ} = \bar{a}$ elsewhere. There is ambiguity when a following consonant is pointed with ְ : should, e.g., *מֶלֶךְ* be read *mālākū* or *molūkū*? To resolve this ambiguity, a metheg is used (see §11).

(3) When a consonant closes a syllable (except at the end of a word), the Masoretes placed beneath it the Shewa sign: *מֶלֶךְ* *mal-ki* (my king). For the beginning student this constitutes one of the biggest problems in reading Hebrew: when does the sign ְ represent the vowel *a* and when does it represent nothing (i.e. end of a syllable)? The answer to this question is not simple; in fact there are several schools of thought on the subject among the traditional Hebrew grammarians. Since it is completely immaterial to the understanding of the language and to translation, we shall not enter into the dispute, but rather adopt the following simple conventions:

(a) When two Shewa signs occur under consecutive consonants (except at the end of a word), the first represents zero and the second *a*:

יִשְׁמְרוּ *yīšmarū* (not *yīšəmrū* or *yīšəmarū*).

(b) When a preceding syllable has any one of the long vowels (*ū/û, ô/ō, î/i, ē/ē, ē, ā*), the Shewa sign represents *a*:

הִוָּקְמוּ *hūqəməū* they were established

בִּרְכוּ *bōrəkū* they were blessed

יִשְׁמַךְ *yəšiməkā* he will place you

יֵרְדוּ *yērəḏū* they will go down

שָׁתְתָה *šāṭəṭāh* she drank (see §11)

But after any other vowel it represents zero:

שְׁמֶךָ *šimkā* your name

מֶלְכִי *mallē* kings

יִשְׁמַרְךָ *yīšmorkā* he will watch you

But under the first of two identical consonants the Shewa sign always represents the vowel *a*, regardless of the type of vowel in the preceding syllable:

צִלְלִי *šilalē* shadows (not *sillē*).

(c) The Shewa sign under the first consonant of a word always represents *a*:

בְּיָדוֹ *bəyādō* in his hand

[The various forms of the number two (fem.) are the only exceptions:

שְׁתַּיִם *štáyim* שְׁתֵּי *štē*]

(4) The glide vowel *a* (see §6) is represented by ־ placed under the final guttural but pronounced before it: שָׁמֹד *šamōd*; שָׁמֶה *šamēh*. It is traditionally called *pátal* *furtivum*.

(5) The vowel sign *hólem* may coincide with one of the dots differentiating *šin* and *šin*; printed texts may vary. E.g. נָשָׂא *nāšō* (to lift); בָּשָׂה *bōš* (ashamed).

(6) The coincidence of a mater ־ *y* and a consonantal ־ *y* is frequent:

נֹכְרִיָּה *noḵriyāh* (could also be transcribed as *noḵriyyāh*)

(7) The consonant ך at the end of a word always has a shewa sign if it has no other vowel; thus לָךְ *lāk* (to you f.) but לְךָ *lakā* (to you m.).

(8) In the rather rare situation where a final syllable of a word closes with two consonants, e.g. *wayyēbhk* (and he wept), the sign shewa is placed under both: וַיַּבֵּחַ.

11. Metheg.

The metheg is a short perpendicular stroke placed under a consonant and to the left of the vowel sign (if any). It serves several purposes in the orthography, of which the following are the most important:

(1) Since the vowels \bar{a} and \bar{e} are regularly replaced by *a* in open syllables two or more places before the main stress, their appearance in such positions may be regarded as anomalous. They are usually marked with metheg:

אֲנֹכִי *ānōkī* I

בֵּרַכְתָּנִי *bērakṭānī* you blessed me

(2) In fact, any long vowel occurring two or more syllables before the main stress may be so marked, although manuscripts are inconsistent in this. Compare

הוֹשֵׁא *hōša* save!

הוֹשִׁיעֵנִי *hōšīʿēnī* save me!

This usage is particularly important with the vowel ־ , which is a short vowel *o* [ɔ] in closed, unaccented syllables and a long vowel \bar{a} elsewhere. The metheg is used with ־ = \bar{a} in any doubtful position to ensure the correct reading:

יְבָרֶכְנִי *yəḇārəkēnī* he will bless me (not *yəḇorəkēnī*).

[Another device used in a word like the one just given to ensure correct reading is to point with ־ instead of ־ :

יְבָרֶכְנִי *yəḇarəkēnī*

This is an irregular use of \bar{a} for *a*, since the consonant under which it appears need not be a guttural.]

INTRODUCTION TO BIBLICAL HEBREW

(3) Short vowels before the main stress usually occur in closed syllables. Whenever the contrary occurs, the vowel may be marked with metheg:

תַּעֲמֹד *ta'amōd* she will stand

אֹהֶלֹו *'ohōlō* his tent.

This last example, with $\overline{\text{ֶ}}$ = *o*, would seem to cancel out the usefulness of metheg for distinguishing between the two values of $\overline{\text{ֶ}}$ mentioned above. Actually, this is not often so, since $\overline{\text{ֶ}}$ = *ā* is very rarely followed by $\overline{\text{ֶ}}$ *o* in the next syllable, but rather by $\overline{\text{ֶ}}$ *ā*: e.g. בָּחָרוּ *bāḥārū* (they chose).

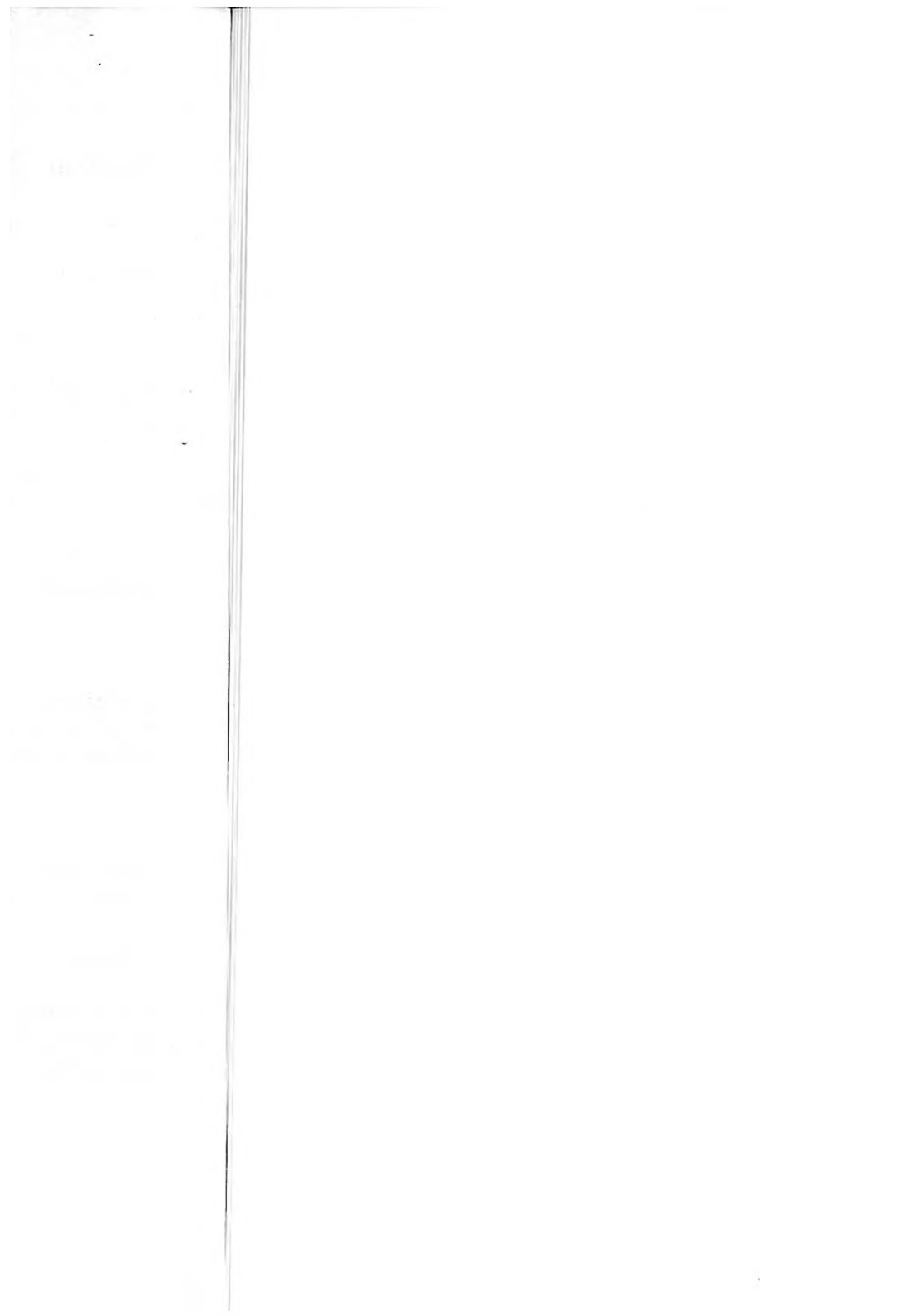
(4) Metheg with a short vowel in what appears to be a closed syllable indicates that the normal doubling of the following consonant has been given up: הַמְרַגְּלִים *hamraggəlīm* (the spies) for הַמְרַגְּלִים *hammaraggəlīm*. In this book metheg will be used consistently only with $\overline{\text{ֶ}}$ to mark the distinction between the *o* and *ā* values of the sign. Thus

אָכְלָה *'ākālāh* she ate

אֹכְלָה *'oklāh* food

It is also employed sporadically to alert the reader to a syllabic division that might otherwise escape his notice.

INTRODUCTION TO BIBLICAL HEBREW



LESSON 1

[Read §§ 1-3 of the section "Sounds and Spelling," pp. xv-xviii]

12. The Noun: Gender.

Nearly all Hebrew nouns belong to one of two grammatical categories called gender: masculine and feminine. Nouns denoting animate beings usually have grammatical gender corresponding to natural gender (sex), but there is otherwise no clear correlation between gender and meaning. For example **הַר** *har* (mountain) is masculine, while **גִּבְעָה** *gib'āh* (hill) is feminine.

There are some formal indications of gender: nouns ending in *-āh*, *-et*, and *-at* are nearly always feminine, such as

מַלְכָּה <i>malkāh</i> queen	דַּלָּת <i>dal'at</i> knowledge
בַּת <i>bat</i> daughter	תִּפְעָלָה <i>tip'ēret</i> glory

Nouns without these endings are usually masculine, but there are important exceptions, such as

אֶבֶן <i>'ēben</i> stone (fem.)
עִיר <i>'ir</i> city (fem.)
אֶרֶץ <i>'ēreṣ</i> earth (fem.)

Gender should therefore be learned for each noun, since it cannot be deduced safely from form or meaning. In the vocabularies of the lessons all nouns ending in *-āh*, *-et*, and *-at* are to be taken as feminine and all others as

INTRODUCTION TO BIBLICAL HEBREW

masculine unless there is a remark to the contrary. Typical listing will be

אִשָּׁה 'iṣṣāh	woman	אֶרֶץ 'ēreṣ	earth (f.)
דָּבָר dāḇār	word	דֶּרֶךְ dēreḵ	way (m. or f.)

The last entry means that *dēreḵ* may be used as either masculine or feminine; such words constitute a very small class.

13. Number.

Three categories of number are distinguished in Hebrew: singular, dual, and plural. The dual and plural are marked by special endings, but the singular is not:

Singular	Dual	Plural	
יָד yād	יָדַי yādāyīm	יָדוֹת yādōt	hand
יוֹם yôm	יוֹמַי yômāyīm	יָמִים yāmīm	day
בֶּן bēn	—	בָּנִים bānīm	son
בַּת bat	—	בָּנוֹת bānōt	daughter

The dual is very restricted in use, being found mainly with the paired parts of the body and with set expressions of time or number, like "200," "twice," and "two years." For details, see below, §92.

The plural is indicated by the endings *-īm* and *-ōt* (or *-ōt*). Unfortunately, the plural is not always formed by simply adding one of these endings to the singular stem. In a very large number of nouns changes take place in the form of the stem:

מֶלֶךְ mēlek	king	plural: מְלָכִים mēlākīm
אִישׁ 'iṣ	man	אֲנָשִׁים 'anāšīm
יוֹם yôm	day	יָמִים yāmīm

The only general observation to be made concerning the plural endings is that most feminine nouns have plurals in *-ōt* and most masculine nouns in *-īm*. That this is only approximately true is clear from the following interesting exceptions:

אָב 'āḇ	father	plural: אָבוֹת 'āḇōt	(masculine)
אִשָּׁה 'iṣṣāh	woman	נָשִׁים nāšīm	(feminine)

Note that a noun does not change its gender, regardless of the ending it has in the plural. During the next few lessons we shall take up the most important types of nouns and their plural forms. For use in the exercises the plural forms of a few very frequent (and often quite irregular) nouns will be introduced in the vocabulary before their general type has been studied in detail. It is advisable to learn these as they occur.

14. The Definite Article.

The definite article of Hebrew corresponds closely to the definite article of English in usage and meaning. The basic form of the article is *ha-* plus the doubling of the following consonant. It is prefixed directly to the noun it determines:

בַּיִת <i>báyit</i>	a house	מֶלֶךְ <i>mélek</i>	a king
הַבַּיִת <i>habbáyit</i>	the house	הַמֶּלֶךְ <i>hammélek</i>	the king
נָעַר <i>ná'ar</i>	a youth		
הַנָּעַר <i>hanná'ar</i>	the youth		

There is no indefinite article; *báyit* may be translated as "house" or "a house." The noun with a definite article is used also to express the vocative: הַמֶּלֶךְ *hammélek* O king!

15. Prepositions.

From a purely formal point of view there are three types of prepositions in Hebrew:

a. Those joined directly to the following word and written as part of it. These are ב *ba* (in), ל *la* (to), and כ *ka* (like).

מֶלֶךְ <i>mélek</i>	a king	לְמֶלֶךְ <i>lámélek</i>	to a king
בְּמֶלֶךְ <i>bamélek</i>	in a king	כְּמֶלֶךְ <i>kamélek</i>	like a king

When a noun is determined by the definite article, these three prepositions combine with the article into a single syllable having the same vowel of the article:

הַמֶּלֶךְ <i>hammélek</i>	the king	לְהַמֶּלֶךְ <i>lammélek</i>	to the king
בְּהַמֶּלֶךְ <i>hammélek</i>	in the king	כְּהַמֶּלֶךְ <i>kammélek</i>	like the king

b. Those joined (usually) to the following word with a short stroke called *maqṣep*. Among these are אֶל- *'el-* (to, towards), עַל- *'al-* (on, upon), and מִן- *min-* (from):

עַל-הַבַּיִת <i>'al-habbáyit</i>	on the house
אֶל-הַבַּיִת <i>'el-habbáyit</i>	to the house
מִן-הַבַּיִת <i>min-habbáyit</i>	from the house

The *maqṣep* indicates that these words are proclitic, i.e. have no stress of their own, but are pronounced as the first syllable of the whole group taken as a single word.

c. The third and largest group consists of prepositions written as separate words:

אֶצֶל הַבַּיִת <i>'ēsel habbáyit</i>	near the house
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INTRODUCTION TO BIBLICAL HEBREW

נֶגֶד הָאָם *nēḡed hā'ām* before the people
לִפְנֵי הַמֶּלֶךְ *līpnē hammēlek* in the presence of the king

Many combinations of these types exist and will be noted in the vocabularies. Prepositions in the third group may on occasion be united with the following word with *maqṣēṣ*. This optional proclitic pronunciation is dictated by rather complicated accentual rules which cannot be treated here. The reader should follow the example of the exercises, which will emphasize the more common usage.

16. Sentences with Adverbial Predicates.

A juxtaposed noun and prepositional phrase (or local adverb) constitute a predication in Hebrew.

הַיָּעַר בְּבֵית *hammā'ar babbayit* The young man is in the house.

Such sentences contain no overt correspondent of the English verb "to be" and gain their tense from the context in which they occur. The isolated sentences of the exercises are best translated with the English present tense. The normal word order is subject (i.e. noun)—predicate (i.e. prepositional phrase or adverb), but an interrogative adverb, such as *'ayyēh* (where?), always stands first in the sentence:

אֵיךְ הַיָּעַר *'ayyēh hammā'ar* Where is the young man?

17. Vocabulary I.

NOUNS:	נָעַר <i>nā'ar</i>	young man, boy, lad; also used in the sense of "attendant, servant"
	זָקֵן <i>zāqēn</i>	old man, elder (of a city)
	בֵּית <i>bāyit</i>	house
	נָהָר <i>nāhār</i>	river
	שָׂדֶה <i>sādeh</i>	field
	דֶּרֶךְ <i>derek</i>	road, way (m. or f.)
PREPOSITIONS:	עַל- <i>'al-</i>	on, upon, against, concerning, because of, over
	בְּ <i>ba</i>	(see §15a) in, with (in the sense "by means of")
	אַצֵּל <i>'ēsel</i>	near, beside, by
ADVERBS:	שָׁם <i>šām</i>	there, in that place
	אַיֵּה <i>'ayyēh</i>	where? in what place?
CONJUNCTION:	וְ <i>wa</i>	and [prefixed directly to the following word: <i>wahammā'ar</i> , and the young man]

Exercises:

(a) Divide each of the following words into syllables:

שְׂמַעְנִי *šāmā'ēni* מִכְּוֹכְבִּי *mikkōkḇi*
וַיְדַבֵּר *waydabbar* דַּבְּרָאוֹ *dabḥārāw*

בִּקְשָׁתִּיךָ	<i>biqqaštikā</i>	שְׁלֹשִׁים	<i>šalōšim</i>
יִתְּנֶהוּ	<i>yittanēhū</i>	יִשְׁמְדוּ	<i>yosmadū</i>
בָּרַכְנִי	<i>bārakēni</i>	שְׂדוֹתֵיכֶם	<i>šadōtēkem</i>
הִגַּדְתָּנִי	<i>higgaḏtānī</i>	יַעֲמְדוּ	<i>ya'amdū</i>
וַיָּמַת	<i>wayyāmot</i>	זִקְנֵיהֶם	<i>ziquṇēhem</i>

(b) Give the Hebrew for the following orally:

1. a house, the house, in the house, near the house
2. a field, in a field, in the field
3. a road, on a road, on the road
4. Where is the boy? — the old man? — the house?
5. The boy (old man, house) is there.
6. the old man and the boy; the house and the field.

(c) Translate:

1. 'ayyēh hannā'ar? hannā'ar babbāyit. אֵיזוֹ הַבֵּיטָה. הַבֵּיטָה בְּבֵית.
2. 'ayyēh hazzāqēn? hazzāqēn šām. אֵיזוֹ הַזָּקֵן. הַזָּקֵן שָׁם.
3. 'ayyēh habbāyit? habbāyit 'ēšel hannāhār. אֵיזוֹ הַבֵּיטָה. הַבֵּיטָה אֶצֶל הַנָּהָר.
4. haššādeh 'ēšel hannāhār. הַשָּׂדֶה אֶצֶל הַנָּהָר.
5. hannā'ar wəhazzāqēn baššādeh. הַבֵּיטָה וְהַזָּקֵן בַּשָּׂדֶה.
6. 'ayyēh hazzāqēn? hazzāqēn 'al-hadderek. אֵיזוֹ הַזָּקֵן. הַזָּקֵן עַל-הַדֶּרֶךְ.

(d) Write the following in Hebrew:

1. The house and the field are near the river.
2. The young man is on the road.
3. Where are the boy and the old man?
4. The boy is in the field.
5. The river is near the house.

LESSON 2

[Read §§4-6 of the section "Sounds and Spelling," pp. xviii-xxi]

18. The Definite Article (cont.).

Before words beginning with a guttural consonant (א', ע', ה, ח, ה) or ר r the definite article has a form slightly different from that given in the preceding lesson.

- a. Before א' and ר r the article is ה *hā-*

אִישׁ	'īš	a man	הָאִישׁ	<i>hā'īš</i>	the man
רָעָב	<i>rā'āb</i>	a famine	הָרָעָב	<i>hārā'āb</i>	the famine

- b. Before ע' the article is normally ה *hā-*, but if the ' is followed by an unaccented *ā*, the article is ה *he-*

עִיר	'īr	a city	הָעִיר	<i>hā'īr</i>	the city
עָרִים	'ārīm	cities	הָעָרִים	<i>he'ārīm</i>	the cities
עָפָר	'āpār	dust	הָעָפָר	<i>he'āpār</i>	the dust

- c. Before ה *h* and ח *h* the article is normally ה *ha-* (no doubling). But if ה *h* is followed by an unaccented *ā*, or if ח *h* is followed by an accented or unaccented *ā*, the article is ה *he-*

הֵיכָל	<i>hēkāl</i>	a palace	הַהֵיכָל	<i>hahēkāl</i>	the palace
חֶרֶב	<i>héréb</i>	a sword	הַחֶרֶב	<i>halhéréb</i>	the sword
חָכָם	<i>hākām</i>	a wise man	הַחָכָם	<i>hehākām</i>	the wise man
הָרִים	<i>hārīm</i>	mountains	הַהָרִים	<i>hehārīm</i>	the mountains

As noted in §15a the prepositions *ba*, *la*, and *ka* are joined immediately to the noun they govern, and before a noun with the definite article the consonant of the preposition replaces the *h* of the article. The vowel of the article, chosen according to the rules just given, is in no way altered by this change:

הָאִישׁ <i>hā'īš</i>	the man	לָאִישׁ <i>lā'īš</i>	to the man
הַהָרִים <i>hehārīm</i>	the mountains	בְּהָרִים <i>behārīm</i>	in the mountains

19. Noun Plurals.

Consider the following sets of nouns:

a.	בְּכוֹר <i>baḵōr</i>	plural:	בְּכוֹרִים <i>baḵōrīm</i>	first-born
	חֲלוֹם <i>ḥālōm</i>		חֲלוֹמוֹת <i>ḥālōmōt</i>	dream
b.	דָּבָר <i>dāḇār</i>		דְּבָרִים <i>dəḇārīm</i>	word
	זָקֵן <i>zāqēn</i>		זִקְנִים <i>zəqēnim</i>	old man
	מָקוֹם <i>māqōm</i>		מְקוֹמוֹת <i>məqōmōt</i>	place

In the first set (a) the stems of the singular and plural are identical, but in the second set (b) the *ā* of the first syllable is reduced to *a* in accordance with the principle given in §5. Note that in group (a) the vowel of the first syllable is already *a* (or an equivalent) in the singular, so that there can be no further reduction in the plural.

A second, very frequent, type of two-syllable noun is represented by

מֶלֶךְ <i>mélek</i>	plural:	מְלָכִים <i>məlākīm</i>	king
זֶבַח <i>zəḇaḥ</i>		זִבְחִים <i>zəḇāḥīm</i>	sacrifice
סֵפֶר <i>sēper</i>		סְפָרִים <i>səḇārīm</i>	book
נָעַר <i>nā'ar</i>		נְעָרִים <i>nə'ārīm</i>	young man
עֶבֶד <i>'ēḇed</i>		עֲבָדִים <i>'əḇādīm</i>	servant

The singular form of these nouns is characterized by penultimate stress. All such nouns have the same pattern in the plural, as illustrated above. Note that the vowel of the singular is not significant for the vocalization of the plural form. Why is there an *ā* in the first syllable of עֲבָדִים *'əḇādīm*?

20. Vocabulary 2.

NOUNS:	אִישׁ <i>'īš</i>	(pl. irreg. אֲנָשִׁים <i>'anāšīm</i>)	man, husband
	אִשָּׁה <i>'īššāh</i>	(pl. irreg. נָשִׁים <i>nāšīm</i>)	woman, wife
	בָּתִּים <i>ḥattīm</i>	the irreg. pl. of בַּיִת <i>báyit</i> ,	house
	יָלֵד <i>yēled</i>	(pl. -īm)	boy, child
	הֵיכָל <i>hēkāl</i>		palace, temple
	מֶלֶךְ <i>mélek</i>	(pl. -īm)	king, ruler
	סֵפֶר <i>sēper</i>	(pl. -īm)	book

INTRODUCTION TO BIBLICAL HEBREW

	עֶבֶד 'ēbed	(pl. -īm) servant, slave
	עִיר 'ir	(pl. irreg. עָרִים 'ārīm) city (f.)
PRONOUNS:	הוא hū'	he, it (ref. to masc. noun)
	היא hī'	she, it (ref. to fem. noun)
	מִי mī	who? (no gender distinction)
ADVERBS:	פֹּה pōh	here, in this place
	אֵיפֹה 'ēpōh	where? (a synonym of אֵיחָה 'ayyēh)

Exercises:

(a) Prefix the preposition לַ la- (to) to the following nouns and pronounce the resulting combination (§4):

כֹּהֵן kōhēn	(priest)	בָּבֶל bābel	(Babylon)
כֶּרֶם kērem	(vineyard)	בּוֹר bōr	(pit)
כֶּלֶב kēleb	(dog)	בָּקָר bāqār	(cattle)
תּוֹרָה tōrah	(law)	גֵּר gēr	(sojourner)
פָּרָשׁ pāraš	(horseman)	פֶּסֶל pēsel	(idol)
דָּמָשֶׁק dammēseq	(Damascus)	דֶּרֶךְ dērek	(way)
דּוֹר dōr	(generation)	גֹּרָל gōrāl	(lot)
פֶּגֶר pēger	(corpse)	פִּיךָ pikā	(your mouth)

(b) Add the plural ending as indicated to each of the following nouns in accordance with the rules given in §§5-6.

גְּבוּל gabūl	(-īm) boundary	עָנָן 'anān	(-īm) cloud
רְחוֹב rəhōb	(-ōt) street	נָהָר nāhār	(-ōt) river
צָבָא šābā'	(-ōt) army	שֵׁכֵן šāḱēn	(-īm) neighbor
קָהָל qāhāl	(-īm) assembly	חֲצֵר ḥāṣēr	(-ōt) courtyard

(c) Give the proper form of the article for the following nouns:

הָדָר hādār	splendor	אֲדָמָה 'adāmāh	ground
עָפָר 'āpār	dust	חֵלֶב ḥālāb	milk
אָדָם 'ādām	mankind	חִכְמָה ḥokmāh	wisdom
רִיב riḅ	quarrel	הִלָּל hēlāl	

(d) Form the plurals of the following nouns, using the ending indicated:

פֶּגֶר pēger	(-īm) corpse	עֶבֶד 'ēbed	(-īm)
שֶׁקֶל šēqel	(-īm) shekel	מֶלֶךְ mēlek	(-īm)
קֶבֶר qēber	(-īm) grave	דָּבָר dābār	(-īm)
יָלֵד yēled	(-īm)	זָקֵן zāqēn	(-īm)
עֵצֶם 'ēsem	(-ōt) bone	דֶּרֶךְ dērek	(-īm)
אֶבֶן 'ēben	(-īm) stone	נֶפֶשׁ nēpeš	(-ōt) soul
נֶעַר nā'ar	(-īm)	חֶדֶר ḥēder	(-īm) room
נָהָר nāhār	(-ōt)	חֶרֶב ḥēreb	(-ōt) sword

(e) Give the Hebrew for the following orally:

1. man, men, the men, in the men
2. woman, women, the women, in the women
3. king, kings, on the kings
4. elder, elders, on the elders
5. house, houses, near the houses
6. book, books, in the books
7. city, cities, in the cities

(f) Translate:

- | | |
|--|-----------------------------|
| 1. hā'anāšim bā'ir. | 1 האנשים בעיר. |
| 2. hannāšim babbāyit. | 2 הנשים בבית. |
| 3. hammélek wəhā'abādīm bahēkāl. | 3 המלך והעבדים בהיכל. |
| 4. hassəpārīm babbāyit. | 4 הספרים בבית. |
| 5. 'ayyeh hannə'ārīm? hannə'ārīm baššādch. | 5 איפה הנערים. הנערים בשדה. |
| 6. 'ēpōh habbāttīm? habbāttīm bā'ir. | 6 איפה הבתים. הבתים בעיר. |
| 7. 'ēpōh hannəhārōt? hannəhārōt šām. | 7 איפה הנהרות. הנהרות שם. |
| 8. he'ārīm šām wəhadderek pōh. | 8 הערים שם והדרך פה. |

(g) Write in Hebrew:

1. The men and the women are in the city.
2. The king is in the palace.
3. The women are here.
4. Where are the young men and the servants?
5. The books are in the city.
6. The cities are near the rivers.

LESSON 3

21. The Definite Article (concluded).

When a word begins with the syllables *ya-* or *ma-*, the definite article is usually ה *ha-* without the doubling:

יְלָדִים <i>yəḷāḏīm</i>	הַיְלָדִים <i>haylāḏīm</i> the boys
יַאֲר <i>yā'ôr</i>	הַיַּאֲר <i>hay'ôr</i> the river, the Nile
מַרְגְּלִים <i>maraggəlīm</i>	הַמַּרְגְּלִים <i>hamraggəlīm</i> the spies

Note that in these words the prefixing of the article occasions the loss of a syllable in pronunciation: *hay-lā-ḏīm*, not *ha-ya-lā-ḏīm*. Exceptions to the preceding rule occur when the second syllable of the noun begins with ע ' or ה *h*:

יְהוּדִים <i>yəhūdīm</i>	הַיְהוּדִים <i>hayyəhūdīm</i> the Jews, Judaites
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Several words have a slightly different form with the article. The following are the most important:

אֶרֶץ <i>'éreṣ</i>	הָאֶרֶץ <i>hā'āreṣ</i>	earth, land
הַר <i>har</i>	הַהָר <i>hāhār</i>	mountain
עַם <i>'am</i>	הָעַם <i>hā'am</i>	people, nation
גֶּן <i>gan</i>	הַגֶּן <i>haggān</i>	garden
פָּר <i>par</i>	הַפָּר <i>happār</i>	steer, ox
חַג <i>haḡ</i>	הַחַג <i>heḥāḡ</i>	feast, festival
אָרוֹן <i>'ārôn</i>	הָאָרוֹן <i>hā'ārôn</i>	box, chest, ark

Note that in הָהָר *hāhār* the form of the article does not follow the rule given in the preceding lesson.

22. Adjectives.

Adjectives agree in number and gender with the noun they modify. Unlike the noun, where gender need not be related to form, the distinction between masculine and feminine in the adjective is clearly and uniformly marked:

	SINGULAR	PLURAL
masc.	טוב <i>ṭōb</i> (good)	טובים <i>ṭōbīm</i>
fem.	טובה <i>ṭōbāh</i>	טובות <i>ṭōbōt</i>

Adjectives of two syllables with *ā* in the first syllable show a change in the stem before the endings of the fem. sing. and of the plural. The *ā* is replaced by *a* (as described in § 5 above):

גדול <i>gādōl</i>	גדולים <i>gādōlīm</i>	חכם <i>hākām</i>	חכמים <i>hākāmīm</i>
גדולה <i>gādōlāh</i>	גדולות <i>gādōlōt</i>	חכמה <i>hākāmāh</i>	חכמות <i>hākāmōt</i>

The forms of קטן *qāṭōn* (small) are unusual in that there is a different stem before the endings:

קטן <i>qāṭōn</i>	קטנים <i>qəṭannīm</i>
קטנה <i>qəṭannāh</i>	קטנות <i>qəṭannōt</i>

Monosyllabic adjectives, a relatively small group, show the following typical forms. The principles underlying the change in the stem will be discussed in a later lesson:

רב <i>rab</i>	רבה <i>rabbāh</i>	רבים <i>rabbīm</i>	רבות <i>rabbōt</i>	much, many
מר <i>mar</i>	מרה <i>mārāh</i>	מרים <i>mārīm</i>	מרות <i>mārōt</i>	bitter
רע <i>ra'</i>	רעה <i>rā'āh</i>	רעים <i>rā'im</i>	רעות <i>rā'ōt</i>	evil
עז <i>'az</i>	עזה <i>'azzāh</i>	עזים <i>'azzīm</i>	עזות <i>'azzōt</i>	strong
חי <i>hay</i>	חיה <i>hayyāh</i>	חיים <i>hayyīm</i>	חיות <i>hayyōt</i>	living
דל <i>dal</i>	דלה <i>dallāh</i>	דלים <i>dallīm</i>	דלות <i>dallōt</i>	poor

Adjectives ending in *-eh* have the following forms:

יפה <i>yāpēh</i>	יפה <i>yāpāh</i>	יפים <i>yāpīm</i>	יפות <i>yāpōt</i>	beautiful
קשה <i>qāšeh</i>	קשה <i>qāšāh</i>	קשים <i>qāšīm</i>	קשות <i>qāšōt</i>	hard, difficult

Other types of adjectives will be commented upon as they occur.

23. The Use of Adjectives.

Adjectives occur in two functions, attributive and predicative. By attributive is meant an adjective which forms a phrase with the noun it modifies, and this phrase as a whole has a single function in the sentence. For example,

INTRODUCTION TO BIBLICAL HEBREW

in I read a good book, good modifies book and the phrase a good book is the object of the verb read. The attributive adjective in Hebrew follows its noun and agrees with it in number, gender, and definiteness.

אִישׁ טוֹב	'iṣ ṭōḅ	a good man
הָאִישׁ הַטוֹב	hā'iṣ haṭṭōḅ	the good man
אֲנָשִׁים טוֹבִים	'anāšim ṭōḅim	good men
הָאֲנָשִׁים הַטוֹבִים	hā'anāšim haṭṭōḅim	the good men
אִשָּׁה טוֹבָה	'iṣṣāh ṭōḅāh	a good woman
הָאִשָּׁה הַטוֹבָה	hā'iṣṣāh haṭṭōḅāh	the good woman
נָשִׁים טוֹבוֹת	nāšim ṭōḅōt	good women
הַנָּשִׁים הַטוֹבוֹת	hannāšim haṭṭōḅōt	the good women
עִיר גְּדוֹלָה	'ir gaḏōlāh	a great city (f.)
הָעִיר הַגְּדוֹלָה	hā'ir haggadōlāh	the great city
עָרִים גְּדוֹלוֹת	'ārīm gaḏōlōt	great cities
הָעָרִים הַגְּדוֹלוֹת	he'ārīm haggadōlōt	the great cities

Note that the adjective agrees with the gender of the preceding noun and not with its ending.

A juxtaposed noun and articleless adjective usually constitute a predication, the adjective being taken as the predicate and the noun as the subject. In the predicate function the adjective may stand before or after its noun subject. There is agreement in number and gender, but the predicate adjective does not, by definition, have the definite article:

טוֹב הָאִישׁ	ṭōḅ hā'iṣ	} The man is good.
הָאִישׁ טוֹב	hā'iṣ ṭōḅ	
טוֹבָה הָאִשָּׁה	ṭōḅāh hā'iṣṣāh	} The woman is good.
הָאִשָּׁה טוֹבָה	hā'iṣṣāh ṭōḅāh	
טוֹבִים הָאֲנָשִׁים	ṭōḅim hā'anāšim	} The men are good.
טוֹבוֹת הַנָּשִׁים	ṭōḅōt hannāšim	

A series of adjectives may occur in either function:

הָעִיר הַגְּדוֹלָה וְהַטוֹבָה	hā'ir haggadōlāh wəhaṭṭōḅāh	the great and good city
הָעִיר גְּדוֹלָה וְטוֹבָה	hā'ir gaḏōlāh wəṭōḅāh	The city is great and good.

An adjective may be modified by a prepositional phrase in the predicate usage:

טוֹבָה הָעִיר לָעָם	ṭōḅāh hā'ir lā'ām	The city is good for the people.
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When a subject noun is indefinite, there is a chance of ambiguity:

חֲכָמָה טוֹבָה	gaḏōlāh hā'ir lā'ām	good wisdom or Wisdom is good.
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This is uncommon and can usually be resolved from the context.

Adjectives may be used as nouns (i.e. in noun functions) in two ways: (1) the adjective, usually with the definite article, may mean "the one who is..." as הַחֶכֶם *hehākām* the wise one, the wise man; (2) both the masc. and fem. singular forms of some adjectives may be used as abstract nouns, "that which is..." as הָרַע *hārā'* or הָרָעָה *hārā'āh*, evil, wickedness.

24. Vocabulary 3.

NOUNS: דָּבָר *dābār* (pl. -īm) word, matter, thing, affair

רָעָב *rā'āb* famine

אֶרֶץ *'éres* (pl. -ōt) land, earth (f.)

הָרַר *har* mountain

עַם *'am* people, nation

גַּן *gan* garden

ADJECTIVES: טוֹב *ṭōb* good

גָּדוֹל *gādōl* great, big

קָטָן *qātōn* small, little, unimportant

יָפֵה *yāpēh* beautiful, handsome

רָע *ra'* evil, bad, wicked

ADVERBS: מְאֹד *mə'ōd* much, very (follows the adjective it modifies, as in טוֹב מְאֹד *ṭōb mə'ōd*, very good)

Exercises:

(a) Give all four forms (masc., fem.; sing., pl.) of the following adjectives:

קָדוֹשׁ *qādōš* holy

כָּבֵד *kābēd* heavy

רָחֹק *rāhōq* distant

צָמָא *šāmē'* thirsty

קָרֹב *qārōb* near

שָׁלֵם *šālēm* whole, sound

(b) Give the Hebrew for the following orally:

1. the good man, the small man, the evil man
2. the large city, the small city, the evil city
3. the beautiful woman, the small woman, the good woman
4. a good boy, a big city, a small field, a large house
5. in the city, in the large city, near the large city
6. in the great palace, near the large river
7. cities, the cities, in the cities, in the great cities
8. men, the men, the evil men, in the evil men
9. women, the women, concerning the evil women
10. land, the land, the great land

(c) Translate:

1. hā'issāh rā'āh mə'ōd.

1. הָאִשָּׁה רָעָה מְאֹד.

2. hū' yāpēh.

2. הוּא יָפֵה.

INTRODUCTION TO BIBLICAL HEBREW

- | | |
|--|----------------------------|
| 3. hā'īš wəhā'īssāh yāpīm mə'ōd. | 3 האיש והאשה יפים מאד. |
| 4. 'ayyēh hā'anāšim haṭṭōbīm? | 4 איה האנשים הטובים. |
| hā'anāšim haṭṭōbīm bā'ir | האנשים הטובים בעיר הקטנה. |
| haqqəṭannāh. | |
| 5. 'ēpōh hannā'ar hāra'? | 5 איפה העיר הרע. |
| hū' babbāyit haggādōl. | הוא בבית הגדול. |
| 6. 'ayyēh hammélek? | 6 איה המלך. |
| hū' bahēkāl haggādōl. | הוא בהיכל הגדול. |
| 7. mī ṭōb? ṭōbāh hā'īssāh hayyāpāh. | 7 מי טוב. טובה האשה היפה. |
| 8. haddābār ṭōb mə'ōd. | 8 הדבר טוב מאד. |
| 9. gādōl hārā'ab bā'ir. | 9 גדול הרעב בעיר. |
| 10. hā'abādīm rā'im mə'ōd. | 10 העבדים רעים מאד. |
| 11. hazzəqēnīm 'ēšel habbāyit. | 11 הזקנים אצל הבית. |
| 12. he'arim haqqəṭannōt 'ēšel hannāhār | 12 הערים הקטנות אצל הנָהָר |
| haggādōl. | הגדול. |

(d) Write in Hebrew:

1. The women are very beautiful.
2. The city is very large.
3. The house is near a small field.
4. The men and the women are on the road.
5. The large houses are in the city.
6. The women are wicked.
7. The matter is unimportant (lit. small).
8. The small garden is near the road.

LESSON 4

[Read § 7 in the section "Sounds and Spelling," pp. xxi-xxiii]

25. Noun Plurals (cont.).

Nouns of two syllables whose first syllable is either closed or contains an unchangeable long vowel and whose second syllable has either *ā* or *ē* form their plurals in two ways: the first syllable remains unchanged, but in the second *ē* is reduced to *a*, while *ā* is generally retained. The following nouns illustrate most of the important types:

(a) with a closed first syllable:

מִשְׁפָּט	<i>mišpāt</i>	pl. מִשְׁפָּטִים	<i>mišpāṭīm</i>	judgment
מַלְאָךְ	<i>mal'āk</i>	מַלְאָכִים	<i>mal'ākīm</i>	messenger
מִזְבֵּחַ	<i>mizbē^aḥ</i>	מִזְבְּחֹת	<i>mizbāḥōt</i>	altar

(b) with an unchangeable long vowel in the first syllable:

אֹיֵב	<i>'ōyēḥ</i>	אֹיְבִים	<i>'ōyāḥīm</i>	enemy
כֹּהֵן	<i>kōhēn</i>	כֹּהֲנִים	<i>kōhānīm</i>	priest
כּוֹכֵב	<i>kōkāḥ</i>	כּוֹכְבִים	<i>kōkāḥīm</i>	star
הֵיכָל	<i>hēkāl</i>	הֵיכָלִים	<i>hēkālīm</i>	temple

A special situation is encountered in a few words such as

עוֹר	<i>'iwēr</i>	עוֹרִים	<i>'iwrim</i>	blind (adj.)
כִּסֵּא	<i>kissē</i>	כִּסְאוֹת	<i>kis'ōt</i>	throne

INTRODUCTION TO BIBLICAL HEBREW

in which the doubled consonant of the singular is simplified in the plural with the resulting loss of a syllable: not *'inwārīm*, *kissā'ōt*. Such irregularities will always be noted in the vocabularies.

26. The Active Participle.

All verb forms and most nouns in Hebrew can be analyzed into at least two parts: a root and a formative vowel pattern. In the group of words

ברוך	<i>bārûḵ</i>	blessed (adj.)
מְבָרֵךְ	<i>məḇārēḵ</i>	blessing (verb)
בֵּרַךְ	<i>bōraḵ</i>	he was blessed
בָּרַךְ	<i>bērēḵ</i>	he blessed
בְּרָכָה	<i>bərāḵāh</i>	blessing (noun)

the sequence of consonants *BRK* carries the basic notion of "bless." Such a sequence is called the root of the forms given above. Note that the root is a grammatical abstraction from the given words and not *vice versa*; that is, because a root has no existence apart from its incorporation into words, it leads to misunderstanding the nature of language to say that the words are derived from the root.

The pattern of vowels associated with a given word may or may not have a specific meaning of its own. For example, from the words *méleḵ* (king), *malkāh* (queen), *malkūt* (kingdom), *mālāḵ* (he ruled), *homlaḵ* (he was made to rule), etc., we may certainly abstract a root *MLK* having to do with kings and ruling. Nevertheless, we cannot find any but the most meager support for taking the word *méleḵ* as the root *MLK* plus a meaningful formant pattern *e-e* (as one who does what the root specifies). The vowel pattern *e-e* is not a normal one for the formation of agent nouns. But consider the following set of words:

כָּתֵב	<i>kōṭēḇ</i>	writing	הֹלֵךְ	<i>hōlēḵ</i>	walking, going
יֹשֵׁב	<i>yōšēḇ</i>	sitting	יֹרֵד	<i>yōrēḏ</i>	descending

The vowel pattern *ō-ē* is a regular one for the formation of the active participle with roots of the triconsonantal type illustrated. Thus, while it is always analytically legitimate to isolate roots and formative patterns, one must exercise caution about assigning specific meaning to the latter.

We shall begin our study of the Hebrew verb with the participial form mentioned above. The participle is in nearly all respects an adjective so far as its syntax and inflection are concerned:

masc.	יֹשֵׁב	<i>yōšēḇ</i>	יֹשְׁבִים	<i>yōšəḇīm</i>	sitting
fem.	יֹשֶׁבֶת	<i>yōšəḇet</i>	יֹשְׁבוֹת	<i>yōšəḇōt</i>	

The first vowel is unchangeably long; the vowel of the second syllable is *ē*

and therefore changeable. Note the feminine singular form with *-et* and a corresponding change in the vowel of the final stem syllable; the form *יֹשֶׁבֶת* *yōšabāh* is also found, but less frequently.

The participle may be used attributively,

הָאִישׁ הַכּוֹתֵב *hā'īš hakkōtēb* the writing man or
the man who is writing

or predicatively,

הָאִישׁ כּוֹתֵב *hā'īš kōtēb* The man is writing.

These differ in no way from the adjectival syntax of the preceding lesson.

The participle, both as an attribute and as a predicate, usually indicates a continuing action, one in progress, and is best translated with the English progressive tenses. Tense, as in the adjectival sentences of the preceding lesson, must be gained from the context. The participial sentences in the exercises should be translated in the present tense or in the immediate future (he is going to ..., he is about to ...):

הָאִישׁ בּוֹתֵן לָחֶם לְדָלָה *hā'īš bōtēn lēhem laddallāh*

The man is giving (is going to give) bread to the poor woman.

27. The Object Marker *אֶת* 'et-.

When the direct object of a verb is a definite noun (i.e. has the definite article) or is a proper name, it is usually preceded by the object marker *אֶת* 'et- (or, without *maqqēḇ*, *אֶת* 'et):

הָאִישׁ שׁוֹמֵר אֶת-הַתּוֹרָה *hā'īš šōmēr 'et-hattōrāh*
The man is observing the Law.

הָעָם אֹהֵב אֶת-דָּוִד *hā'am 'ōhēb 'et-Dāwīd*
The people love David.

But if the object is indefinite, it is not marked:

הָאִישׁ כּוֹתֵב דָּבָר *hā'īš kōtēb dāḇār*
The man is writing a word.

אֶת may be repeated before each member of a compound object:

הָאֲנָשִׁים שׁוֹמְרִים אֶת-הַתּוֹרָה וְאֶת-הַמִּצְוֹת *hā'anāšīm šōmərīm 'et-hattōrāh*
wə'tet-hammišwōt

The men are observing the Law and the commandments.

28. Vocabulary 4.

NOUNS: שֹׁפֵט *šōḇēṭ* (pl. -īm) judge

מַלְאָךְ *mal'āk* (pl. -īm) messenger, angel

כִּסֵּא *kissē'* (pl. irreg. כִּסְאוֹ *kis'ōt*) throne

VERBS: כָּתַב *kōtēb* writing

INTRODUCTION TO BIBLICAL HEBREW

אכל	'ōkēl	eating
נתן	nōtēn	giving, setting, placing
הלך	hōlēk	going, walking
ישב	yōšēb	sitting, dwelling, inhabiting
PREPOSITIONS:		
את	'et or 'e-	direct object marker (see § 27)
ל	la-	to, for (in dative sense); as
אל-	'el-	to, toward (motion or traversing of space usually implied, but often synonymous with ל la-)
בעיני	bə'ēnē	in the eyes of, in the opinion of, as far as — is concerned

Exercises:

(a) Form the plurals of the following nouns:

סֹפֵר	sōpēr (-īm)	scribe	גַּנָּב	gunnāb (-īm)	thief
מוֹעֵד	mō'ēd (-īm)	appointed time	שֻׁלְחָן	šulḥān (-ōt)	table
מִשְׁכָּן	miškān (-īm)	tabernacle	מִקְדָּשׁ	miqdāš (-īm)	sanctuary

(b) Give the Hebrew for the following orally:

- | | |
|-------------------------|---------------------------|
| 1. the judge is sitting | 5. the messenger is going |
| 2. the king is writing | 6. the man is giving |
| 3. the boy is going | 7. the slave is eating |
| 4. the woman is giving | 8. the woman is going |

(c) Pluralize each of the items in the preceding exercise. E.g. the judges are sitting, etc.

(d) Transform the items of exercise (b) into noun + modifier, as "the judge who is sitting," etc.

(e) Translate:

- | | |
|---|--|
| 1. haššōpēt nōtēn 'et-hassēper lā'is. | הַשֹּׁפֵט נָתַן אֶת-הַסֹּפֵר לְאִישׁ. |
| 2. hā'iššāh yōšēbet wə'ōkēlet babbáyit. | הָאִשָּׁה יֹשֶׁבֶת וְאֹכֶלֶת בַּבַּיִת. |
| 3. hā'anāšim hōlākīm 'el-hahēkāl haggādōl. | הָאָנָשִׁים הֹלְכִים אֶל-הַהֵיכָל הַגָּדוֹל. |
| 4. hammēlek yōšēb wə'ōtēb bassēper. | הַמֶּלֶךְ יֹשֵׁב וְכֹתֵב בַּסֵּפֶר. |
| 5. hammal'ākīm hōlākīm 'el-hahēkāl. | הַמַּלְאָכִים הֹלְכִים אֶל-הַהֵיכָל. |
| 6. ra' haddābār bə'ēnē hā'am. | רַע הַדְּבָר בְּעֵינֵי הָעָם. |
| 7. hannā'arīm hōlākīm 'el-hannāhār. | הַנְּעָרִים הֹלְכִים אֶל-הַנָּהָר. |
| 8. hammēlek yōšēb 'al-hakkissē' bahēkāl. | הַמֶּלֶךְ יֹשֵׁב עַל-הַכִּסֵּא בַּהֵיכָל. |
| 9. hā'am yōšēb bā'āreš haggādōlāh. | הָעָם יֹשֵׁב בָּאָרֶץ הַגָּדוֹלָה. |
| 10. hā'is wāhā'iššāh yōšēbīm bā'ir hārā'ah. | הָאִישׁ וְהָאִשָּׁה יֹשְׁבִים בְּעִיר הָרְעָה. |
| 11. haššōpəṭīm hōlākīm 'el-hannāhār. | הַשֹּׁפְטִים הֹלְכִים אֶל-הַנָּהָר. |

12. haylādīm yōšəbīm 'ēšel hannāhār 12 הילדים יושבים אצל הנָהָר הקטן.
 haqqāṭōn.
 13. hū' kōlēb 'et-haddəbārīm 13 הוא כתב את-הדְּבָרִים על-הסֵפֶר.
 'al-hassēper.
 14. 'ēpōh yōšəbōt hannāšīm? 14 איפה יושבות הנָשִׁים.
 15. ṭōbīm hā'abādīm bə'ēnē hammēlek. 15 טובים העֲבָדִים בְּעֵינֵי הַמֶּלֶךְ.

(f) Write in Hebrew:

1. The boys are going to the city.
2. The slaves are sitting near the small houses.
3. The boy is giving the book to the man.
4. The man and the woman are living in the garden.
5. The men are giving the small field and the garden to the king.
6. The people are dwelling in a good land.

LESSON 5

[Read §§ 8-9 in the section "Sounds and Spelling," pp. xxiii-xxv]

29. The Prepositions בְּ *bə-*, לְ *lə-*, and כְּ *kə-*.

The form of these three prepositions is determined by the first consonant or syllable of the word to which they are prefixed:

a. If the noun begins with the syllable יָ *yā*, the anticipated forms **bāyā*, **lāyā*, and **kāyā* are replaced by *bī*, *lī*, and *kī*:

יְרוּשָׁלַם	<i>yərûšālāim</i>	Jerusalem
בִּירוּשָׁלַם	<i>birûšālāim</i>	in Jerusalem
לִירוּשָׁלַם	<i>lirûšālāim</i>	to Jerusalem
כִּירוּשָׁלַם	<i>kirûšālāim</i>	like Jerusalem

b. If the noun begins with any other consonant followed by *a*, the prepositions have the vowel *i*:

שְׁמוּאֵל	<i>šəmû'el</i>	Samuel
בְּשְׁמוּאֵל	<i>bišmû'el</i>	in Samuel
לְשְׁמוּאֵל	<i>lišmû'el</i>	to Samuel
כְּשְׁמוּאֵל	<i>kišmû'el</i>	like Samuel

Note that the *a* of the noun is dropped in pronunciation: *biš-mû-'el*, not *bi-šā-mû-'el*.

c. If the noun begins with a guttural followed by a reduced vowel (*ā*, *ē*, or *ō*), the prepositions have the corresponding full short vowel:

חלום	<i>ḥalôm</i>	a dream	אמת	<i>'emét</i>	truth
בחלום	<i>baḥâlôm</i>	in a dream	באמת	<i>be'emét</i>	in truth
לחלום	<i>laḥâlôm</i>	to a dream	לאמת	<i>le'emét</i>	to truth
כחלום	<i>kaḥâlôm</i>	like a dream	כאמת	<i>ke'emét</i>	like truth
אניה	<i>'ōnīyāh</i>	a ship			
באניה	<i>bo'ōnīyāh</i>	in a ship, etc.			

d. Before words stressed on the first syllable (thus mainly monosyllabic words) the prepositions are optionally vocalized with *ā*. Instances of this rather restricted form will be noted as they occur.

e. As we have stated previously, these three prepositions combine with the definite article, which loses its initial ה *h*. The vowel of the article remains unchanged.

f. Aside from the special circumstances given in the preceding paragraphs, the prepositions occur simply as ב *ba-*, ל *la-*, and כ *ka-*:

בעיר	<i>ba'ir</i>	in a city
כמלך	<i>kamélek</i>	like a king
לאיש	<i>la'is</i>	to a man.

30. The Preposition מן *min*.

a. Before the definite article this preposition may have either the form מ *mē-*, which is joined directly to the following word, or מן *min-*, which is usually joined to the following word with *maqṣṣēḥ*:

from the king	<i>min-hammélek</i>	מן-המלך
or	<i>mēhammélek.</i>	מהמלך

b. Before nouns beginning with a guttural or *r*, the preposition takes the form מ *mē-*, joined directly:

עיר	<i>'ir</i>	a city	מער	<i>mē'ir</i>	from a city
ראש	<i>rō(')ṣ</i>	a head	מראש	<i>mērō(')ṣ</i>	from a head

c. Before all other nouns the form is מ *mi* + the doubling of the first consonant:

מלך	<i>mélek</i>	a king	ממלך	<i>mimmélek</i>	from a king.
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The sequence *miyya-* is commonly contracted to *mī-*, as in
מיהודה *mihûḏāh* (for **miyyahûḏāh*) from Judah.

31. The Comparative.

The adjective is not altered in form to express the comparative. Instead, the preposition מן *min* is used before the noun which is the basis of comparison.

INTRODUCTION TO BIBLICAL HEBREW

הָאִישׁ חָכָם מִהַנְּעָר *hā'îš hākām mēhannā'ar*
The man is wiser than the boy.

Other sentence orders are possible and not unusual:

יָפָה הָאִשָּׁה מִהַנְּעָרָה *ṯāpāh hā'îššāh mēhanna'ārāh*
The woman is more beautiful than the girl.

The same construction may be translated "too... for:":

קָשָׁה הָעֲבוּדָה מֵהָאִישׁ *qāšāh hā'ābôḏāh mēhā'îš*
The work is *too* hard *for* the man.

The choice between the comparative and "too" translations depends on which makes the better sense.

32. The Relative Word אֲשֶׁר 'āšer.

Unlike English, the prepositional phrase in Hebrew does not commonly stand next to a noun as a modifier. Thus, while we may speak of *the book on the table* or *the fountain in the park*, where *on the table* and *in the park* modify *book* and *fountain* respectively, in Hebrew such modification is more frequently introduced by the word אֲשֶׁר 'āšer, which is usually the equivalent of the English relative pronouns *who*, *which*, and *that*.

הָאִישׁ אֲשֶׁר בְּעִיר *hā'îš 'āšer bā'ir* the man in the city, or
the man who is in the city
הָעָם אֲשֶׁר בְּאֶרֶץ *hā'ām 'āšer bā'āreṣ* the people in the land, or
the people which is in the land.

The word אֲשֶׁר 'āšer is not affected by the gender or number of the antecedent:

הָאִשָּׁה אֲשֶׁר בַּהֵיכָל *hā'îššāh 'āšer bahēkāl* the woman in the temple.

אֲשֶׁר 'āšer is not commonly employed before adjectives or participles. Thus, English *the man who is wise* is simply הָאִישׁ הַחָכָם *hā'îš hehākām*, or הַחָכָם *hehākām* alone. *The man who is sitting* is הָאִישׁ הַיֹּשֵׁב *hā'îš hayyōšēb*. The participle may be used alone, even without the definite article, as an equivalent of English *one who*, *anyone who*, *whoever*, *he who*:

הַלֵּךְ בְּאֵמֶת *hōlēk be'ēmēt* he who (or whoever) walks in truth.

33. Vocabulary 5.

NOUNS:	זָהָב <i>zāhāb</i>	gold
	חֹכְמָה <i>hokmāh</i>	wisdom
	כֶּסֶף <i>késeṣ</i>	silver, money
	עֲבוּדָה <i>'ābôḏāh</i>	work, task, servitude (cf. 'ēbed)
	עֲצָה <i>'eṣāh</i>	counsel, advice

ADJECTIVES:	יָקָר	<i>yāqār</i>	precious
	יָשָׁר	<i>yāšār</i>	just, upright
	צַדִּיק	<i>ṣaddīq</i>	righteous
	קָשָׁה	<i>qāšeh</i>	difficult, hard, harsh
PROPER NAMES:	רָשָׁע	<i>rāšā'</i>	evil, bad, criminal
	דָּוִד	<i>Dāwīd</i>	David
	שְׁמוּאֵל	<i>šmū'el</i>	Samuel
	יְרוּשָׁלַיִם	<i>Yerūšālāim</i>	Jerusalem [Note that in the Hebrew spelling the second י is missing. This spelling may point to an early dialectal variant pronunciation <i>Yerūšālēm</i>]
OTHER:	מִן	<i>min-</i>	(prep.) from; also used partitively:
	מֵהָאָנָשִׁים	<i>mēhā'anāšīm</i>	some of the men.
	אֲשֶׁר	<i>'āšer</i>	(rel. pronoun) who, which, that

Exercises:

(a) Prefix the preposition בְּ *ha-* to the following words, first without the article, then with it. Example: *késeṣ*, *baḳéseṣ*, *bakkéseṣ*.

מַלְאָכִים	<i>mālākīm</i>	יְלָדִים	<i>yelāḏīm</i>	חֲדָרִים	<i>ḥadārīm</i>	(rooms)
עֲבָדִים	<i>'abādīm</i>	דְּרָכִים	<i>dərākīm</i>	אֲדָמָה	<i>'adāmāh</i>	(ground)
עָרִים	<i>'ārīm</i>	נָעֲרִים	<i>na'ārīm</i>	אֲנִיָּה	<i>'oniyāh</i>	(ship)

(b) Give the Hebrew for the following orally. Use the adjective in the masculine singular form.

1. better than the boy
2. larger than the house
3. larger than the river
4. smaller than a field
5. worse than the men
6. more precious than gold
7. more just than the king

(c) Give the Hebrew for the following orally. Then transform them into phrases using *'āšer*. Example:

The city is in the land → the city which is in the land
ḥā'ir bā'āreṣ → *ḥā'ir 'āšer bā'āreṣ*

1. The boy is in the large field.
2. The words are in the book.
3. The woman is on the road.
4. The gold is in the temple.
5. The silver is in the house.

(d) Translate:

1. *yəqārāh ḥokmāh mizzāhāb.* 1 יְקָרָה חֻכְמָה מִזְּהָב.
2. *qāšāh hā'abōdāh mēhā'anāšīm.* 2 קָשָׁה הָעֲבוּדָה מֵהָאָנָשִׁים.

INTRODUCTION TO BIBLICAL HEBREW

- | | | |
|---|--|----|
| 3. yəšārīm hā'abādim mēhammālākīm. | יְשָׁרִים הָעֲבָדִים מֵהַמְּלָכִים. | 3 |
| 4. Dāwīd yāšār mō'ōd. | דָּוִד יָשָׁר מְאֹד. | 4 |
| 5. hū' nōtēn hoqmāh lammēlek hayyōšēb
'al-hakkissē'. | הוּא נֹתֵן חֻקָּה לַמֶּלֶךְ הַיּוֹשֵׁב
עַל-הַכִּסֵּא. | 5 |
| 6. rā'im haddōbārīm 'āšer bassēper. | רָעִים הַדּוֹבָרִים אֲשֶׁר בַּסֵּפֶר. | 6 |
| 7. tōbāh hoqmāh mikkēsef. | טוֹבָה חֻקָּה מִכֶּסֶף. | 7 |
| 8. yəšārīm hā'anāšīm. | יְשָׁרִים הָאָנָשִׁים. | 8 |
| 9. Dāwīd wəhā'anāšīm yōšēbīm
bīrūšālāim. | דָּוִד וְהָאָנָשִׁים יוֹשְׁבִים בִּירוּשָׁלַם. | 9 |
| 10. mī šaddiq miššōmū'el? | מִי צַדִּיק מִשְׁמוּאֵל. | 10 |
| 11. hā'ešāh rā'ah mō'ōd. | הָעֵשָׂה רְעָה מְאֹד. | 11 |
| 12. 'ayyēh hayšārīm wəhaššaddīqīm? | אֵיךְ הַיְשָׁרִים וְהַצַּדִּיקִים. | 12 |

(c) Write in Hebrew:

- The king is giving the gold and the silver to the men who are in the palace.
- Wisdom is more precious than silver.
- The messengers in Jerusalem are very bad.
- Samuel and David are just and righteous.
- The task is too difficult for the boy.
- The field is larger than the garden near the house.
- The judges are more evil than the kings.

LESSON 6

[Read § 10 in the section "Sounds and Spelling," pp. xxv-xxvii]

34. Noun Plurals (cont.).

There are, in general, two types of monosyllabic nouns in terms of changes in the plural stem: (a) those with no change, and (b) those having a doubling of the final consonant:

(a)	שִׁיר <i>šir</i>	שִׁירִים <i>širīm</i>	song
	סוס <i>sūs</i>	סוסִים <i>sūsīm</i>	horse
	אֵיז <i>'ōl</i>	אֵיזֹת <i>'ōlōt</i>	sign
	דָּם <i>dām</i>	דָּמִים <i>dāmīm</i>	blood
	עֵץ <i>'ēṣ</i>	עֵצִים <i>'ēṣīm</i>	tree
(b)	עָם <i>'am</i>	עַמִּים <i>'ammīm</i>	people
	חֵץ <i>hēṣ</i>	חִצִּים <i>hiṣṣīm</i>	arrow
	חֹק <i>hōq</i>	חֻקִּים <i>huqqīm</i>	statute

Note the following particulars:

(1) Nouns with the stem vowels *û*, *i*, *ô*, and usually *ā* do not alter the stem before the plural ending.

(2) Nouns with stem vowel *ē* behave in one of two ways:

(a) the stem is unchanged, as in *'ēṣ* – *'ēṣīm*

(b) the final stem consonant is doubled and *ē* is replaced by *i*, as in *hēṣ* – *hiṣṣīm*.

(3) Nouns with *a* are similar to the above:

INTRODUCTION TO BIBLICAL HEBREW

- (a) When the final stem consonant is a guttural or *r*, the stem vowel is "lengthened" to *ā*, as in *har* – *hārīm*.
 (b) Otherwise the final stem consonant is doubled and the stem vowel remains the same, as in 'am – 'ammīm.

(4) Nouns with the stem vowel *ō* usually follow the pattern of *hōq* – *huqqīm*. Often, however, *ō* is a defective writing for *ô*, so that care must be taken not to confuse the type *hōq* with that of 'ō₁ in group (a).

Because of irregularities and minor unpredictable deviations, the plurals will be given with the singulars in the vocabularies. The following nouns are irregular in that the plural stems do not conform to the types just enumerated:

ראש	<i>rō(')š</i>	head	plural:	ראשים	<i>rā(')šīm</i>
יום	<i>yôm</i>	day		ימים	<i>yāmīm</i>
בן	<i>bēn</i>	son		בנים	<i>bānīm</i>
עיר	<i>'ir</i>	city		ערים	<i>'ārīm</i>
איש	<i>'iš</i>	man		אנשים	<i>'anāšīm</i>

35. Participles (cont.).

When the second or third consonant of a verbal root is a guttural (א', ע', ה *h*, ח *h*) the forms of the participle are slightly modified. When the second consonant is a guttural, we find *ā* for *a* in the plural stem:

צֶעֶק	<i>šō'ēq</i>	צֹעֲקִים	<i>šō'āqīm</i>	crying out
צֹעֲקָה	<i>šō'ēqet</i>	צֹעֲקוֹת	<i>šō'āqōt</i>	

When the third consonant is an ע' or ח *h*, the feminine singular has *a* instead of *e* in the last two syllables:

בֹּרֵחַ	<i>bōrē'ḥ</i>	בֹּרְחִים	<i>bōrāḥīm</i>	fleeing
בֹּרַחַת	<i>bōrāḥat</i>	בֹּרַחוֹת	<i>bōrāḥōt</i>	

When the third consonant is א', which is not pronounced when it would close a syllable, the fem. sing. has *ē*:

קָרָא	<i>qōrē'</i>	קָרְאִים	<i>qōrā'im</i>	calling
קָרְאָה	<i>qōrē(')h</i>	קָרְאוֹת	<i>qōrā'ōt</i>	

36. Vocabulary 6.

NOUNS: קוֹל *qōl* (pl. -ōt) voice, sound; *baqōl gādōl*: aloud, in a loud voice

עֵץ *'ēš* (pl. 'ēšīm) tree, wood

כֶּרֶם *kérem* (pl. -īm) vineyard

VERBS: צֶעֶק *šō'ēq* crying out (in distress)

שָׁלַח *šōlē'ḥ* sending

נָטַע *nōṭē'* planting

יָצָא *yōšē'* going forth, leaving

OTHER: תַּחַת *tāḥaṭ* (prep.) under; instead of

כִּי *kī* (conj.) because, since, for; that

רַב *rab* (adj.) much, many, numerous (forms in § 22)

Exercises:

(a) Give the Hebrew for the following orally:

1. The old man is going forth.
2. The woman is planting.
3. The judge is sending.
4. The people is crying out.
5. The servant is going forth.

(b) Pluralize each of the sentences in (a).

(c) Translate:

1. *hā'anāšīm nōṭə'im 'ešīm rabbīm 'al-hāhār.* 1 האנשים נטעים עצים רבים על-ההר.
2. *hannā'ar yōšeb tāḥaṭ hā'eš 'ašer baggān.* 2 הנער יושב תחת העץ אשר בגן.
3. *gādōlīm hā'ešīm 'ašer behārim mēhā'ešīm 'ašer 'ešel hannāhār.* 3 גדולים העצים אשר בהרים מהעצים אשר אצל הנגר.
4. *'ammīm rabbīm yōšəbīm bā'āreš kī hā'āreš ṭōbāh mə'od.* 4 עמים רבים יושבים בארץ כי הארץ טובה מאד.
5. *hā'am šō'aqīm baqōl gādōl kī qāšāh mə'od hā'abōdāh.* 5 העם צעקים בקול גדול כי קשה מאד העבודה.
6. *mī yōšē' min-hā'ir hārā'ah?* 6 מי יצא מן-העיר הרעה.
7. *rā'im haddəbārim bə'enē hammélek hayyāšār.* 7 רעים הדברים בעיני המלך הישר.
8. *hā'iššāh yōšē(') mēhabbáyit.* 8 האשה יצאת מהבית.
9. *hā'abādīm nōṭə'im kērem qāṭōn 'ešel haššādeh.* 9 העבדים נטעים כרם קטן אצל השדה.

(d) Write in Hebrew:

1. The king is sending the messengers to the judge who is in the city.
2. The people are going out of Jerusalem because the famine is very great.
3. Who is crying out in the house?
4. The vineyard and the garden are near the house.
5. He is sitting under a large tree.
6. The men are good, but the servants are bad.
7. The servants are better than the messengers.

LESSON 7

[Read § 11 of the section "Sounds and Spelling," pp. xxvii-xxviii]

37. Predication of Existence.

In order to state that something exists, Hebrew employs the word יֵשׁ *yēš*, commonly translated "there is (are)."

יֵשׁ אִישׁ <i>yēš 'iš</i>	There is a man.
יֵשׁ אִשָּׁה <i>yēš 'iššāh</i>	There is a woman.
יֵשׁ אַנָּשִׁים <i>yēš 'anāšim</i>	There are men.

There is no change in the word for number or gender of the object predicated. The negative expression, for non-existence, is אֵין *'ēn*:

אֵין אִישׁ <i>'ēn 'iš</i>	There is no man.
אֵין אִשָּׁה <i>'ēn 'iššāh</i>	There is no woman.

This sentence type figures largely in expressing possession:

$\text{אֵין לְאִישׁ כֶּסֶף}$ <i>'ēn lā'īš késeḥ</i>	The man has no silver.
יֵשׁ לְאִשָּׁה <i>yēš 'iš lā'īššāh</i>	The woman has a husband.

In the preceding lessons we dealt with sentences having an adverbial predicate. All of the examples used, both in the lesson and in the exercises, had definite nouns as subjects. When one constructs a similar sentence with an indefinite subject, such as "A man is in the house," we find that this is virtually equivalent to the existential sentence "There is a man in the house."

Thus, the sentences expressing existence and those having adverbial predicates are sometimes identical:

subj. definite	הָאִישׁ בָּבִיט <i>hā'īš babbáyit</i>	The man is ...
subj. indef.	יֵשׁ אִישׁ בָּבִיט <i>yēš 'īš babbáyit</i>	A man is ...
		There is a man ...
	אֵין אִישׁ בָּבִיט <i>'ēn 'īš babbáyit</i>	No man is ...
		There is no man ...

38. The Prepositions בְּ *ba-*, לְ *la-*, and אֶת- *'et-* with Pronominal Suffixes.

When a personal pronoun is the object of a preposition, it is appended as a suffix directly to the preposition:

לִי <i>li</i>	to me	לָנוּ <i>lānū</i>	to us
לְךָ <i>ləkā</i>	to you (m. s.)	לָכֶם <i>lākém</i>	to you (m. pl.)
לְךָ <i>lāk</i>	to you (f. s.)	[לָכֶן <i>lākén</i>]	to you (f. pl.)
לוֹ <i>lō</i>	to him	לָהֶם <i>lāhém</i>	to them (m. pl.)
לָהּ <i>lāh</i>	to her	לָהֶן <i>lāhén</i>	to them (f. pl.)

Here, as elsewhere in the language, a distinction between genders is made in the second person as well as in the third. There are thus four Hebrew pronouns corresponding to English "you."

The preposition בְּ *ba* with suffixes is exactly like the above. An alternate form בָּם *bām* for בָּהֶם *bāhém* is also used.

The pronouns as objects of the verb may occur as suffixes on the object marker, as follows:

אֹתִי <i>'ōtī</i>	me	אֹתָנוּ <i>'ōtānū</i>	us
אֹתְךָ <i>'ōtākā</i>	you (m. s.)	אֹתְכֶם <i>'etkém</i>	you (m. pl.)
אֹתְךָ <i>'ōtāk</i>	you (f. s.)	[אֹתְכֶן <i>'etkén</i>]	you (f. pl.)
אֹתּוֹ <i>'ōtō</i>	him	אֹתָם <i>'ōtām</i>	them (m. pl.)
אֹתָהּ <i>'ōtāh</i>	her	אֹתָן <i>'ōtān</i>	them (f. pl.)

The 3rd pers. pl. forms also occur as אֹתָהֶם *'etthem* and אֹתָנָהּ *'etthen*.

Some examples of usage:

הָאִישׁ נֹתֵן לָנוּ לֶחֶם *hā'īš nōtēn lānū léhem*
The man is giving (to) us bread.

אֵין לִי כֶסֶף *'ēn li késeḥ*
I have no silver.

יֵשׁ לָהֶם מֶלֶךְ *yēš lāhem mélek*
They have a king.

הַמֶּלֶךְ שֻׁלַּח אֹתָם אֶל-הָעִיר *hammélek šölēh 'ōtām 'el-hā'ir*
The king is sending them to the city.

INTRODUCTION TO BIBLICAL HEBREW

39. Vocabulary 7.

NOUNS:	צֹאן	šō(')n	(no pl.) a collective term for small cattle (sheep and goats)
	בָּקָר	bāqār	(no pl.) a collective term for large cattle (bulls, steers, cows, etc.)
	גָּמָל	gāmāl	(pl. irreg. גָּמָלִים gāmāllim) camel
	לֶחֶם	lēhem	(no pl.) bread, food
VERBS:	יָרַד	yōrēd	descending, going down
ADJECTIVES:	עָשִׁיר	'āšīr	rich
	דָּל	dal	poor
PARTICLES:	יֵשׁ	yēš	there is, there are
	אֵין	'ēn	there is not, there are not

Exercises:

(a) Give the Hebrew for the following orally:

1. I have a _____. (house, garden, field, vineyard)
2. She has no _____. (husband, slaves, money, books)
3. We have no _____. (king, judge, city, camels)
4. The man has no wife.
5. They (m. pl.) have _____. (small-cattle, camels, gold, silver)
6. There are no trees on the mountain.
7. There are many houses in the city.
8. There are many messengers here.
9. He is sending us.
10. He is writing to us.
11. He is giving us bread.
12. He is dwelling in it.
13. She is sending them.
14. She is planting it for them.

(b) Translate:

- | | |
|---|--|
| 1. 'ēn 'iš yōšēb 'al-hakkissē. | 1 אין איש יושב על-הכפיס. |
| 2. yēš sēper šām. | 2 יש ספר שם. |
| 3. 'ēn šōpēt yāšār bā'ir. | 3 אין שופט ישר בעיר. |
| 4. hammal'ākīm yōrādīm mēhāhār
ki 'ēn lāhem lēhem šām. | 4 המלאכים יורדים מההר כי אין להם
לחם שם. |
| 5. hā'āšīrīm nōtānīm lēhem
laddallīm hayyōšēbīm šām. | 5 העשירים נתנים לחם לידלים הישבים שם.
לדללים החיושבים שם. |
| 6. hā'anāšīm yōšē'im min-hā'ir
wəhōlākīm 'el-hāhār. | 6 האנשים יצאים מן-העיר
והלכים אל-ההר. |
| 7. hannāšīm yōšē'ōt mēhā'ir
wayōrādōt 'el-hannāhār. | 7 הנשים יצאות מהעיר וירדות אל-הנהר. |

8. yēš lānū báyit gādōl wəgan qāṭōn. 8 יֵשׁ לָנוּ בַּיִת גָּדוֹל וְגַן קָטָן.
 9. mi hā'anāšim hahōlākīm 'el-hā'ir? 9 מִי הָאֲנָשִׁים הַהֹלְכִים אֶל-הָעִיר.
 10. haylādīm yōšəbīm wə'ōkəlīm bakkérem. 10 הַיְלָדִים יֹשְׁבִים וְאוֹכְלִים בַּכֶּרֶם.
 11. hū' 'āšir mō'ōd; yēš lō késeṗ wəzāhāb. 11 הוּא עָשִׁיר מְאֹד. יֵשׁ לוֹ כֶּסֶף וְזָהָב.

(c) Write in Hebrew:

1. The king has no city and he has no land.
2. Where are the young men sitting and eating?
3. The rich have bread but the poor have no bread.
4. The poor are crying out because they have no food.
5. The judges are sending the books to the king, for there are many good things in them.
6. The king is sending me to the judge because he has a difficult problem (= thing).
7. There are many camels here.

LESSON 8

40. The Demonstrative Adjectives and Pronouns.

	SINGULAR		PLURAL
masc.	זֶה <i>zeh</i>	this	אֵלֶּה <i>'ēlleh</i> these
fem.	זֹאת <i>zō(')t</i>	this	
masc.	הוּא <i>hū'</i>	that	הֵם <i>hēm</i> those
fem.	הִיא <i>hī'</i>	that	הֵנָּה <i>hēnnāh</i> those

These words have a usage parallel to that of the adjective.

הָאִישׁ הַזֶּה <i>hā'īš hazzeh</i>	this man
הָאִשָּׁה הַזֹּאת <i>hā'īššāh hazzō(')t</i>	this woman
הָאֲנָשִׁים הָאֵלֶּה <i>hā'anāšīm hā'ēlleh</i>	these men
הַנָּשִׁים הָאֵלֶּה <i>hannāšīm hā'ēlleh</i>	these women
הָאִישׁ הַהוּא <i>hā'īš hahū'</i>	that man
הָאִשָּׁה הַהִיא <i>hā'īššāh hahī'</i>	that woman
הָאֲנָשִׁים הֵם <i>hā'anāšīm hāhēm</i>	those men
הַנָּשִׁים הֵנָּה <i>hannāšīm hāhēnnāh</i>	those women

The demonstrative stands last in a series of adjectives:

הָאִישׁ הַטוֹב הַזֶּה <i>hā'īš haṭṭōb hazzeh</i>	this good man
הָאִשָּׁה הַטוֹבָה הַזֹּאת <i>hā'īššāh haṭṭōbāh hazzō(')t</i>	this good woman

The form without the article has the status of a pronoun (compare the use of the predicate adjective):

זֶה הָאִישׁ	<i>zeh hā'īš</i>	This is the man.
זֹאת הָאִשָּׁה	<i>zō(') hā'īššāh</i>	This is the woman.
אֵלֶּה הַדְּבָרִים	<i>'ēlleh haddəḇārīm</i>	These are the words.

Note that agreement in number and gender is present, as with the adjective.

41. Participles (cont.).

masc.	בָּנֶה <i>bōneh</i>	בָּנִים <i>bōnīm</i>
fem.	בֹּנֶה <i>bōnāh</i>	בֹּנוֹת <i>bōnōt</i>
	(בֹּנִיָּה <i>bōnīyāh</i>)	

The final *h* of the form בָּנֶה *bōneh* is a *mater lectionis* for the final vowel and is not a third root consonant. The root in this class of verbs must be considered as variable in form, sometimes *BN-*, sometimes *BNY*. Note that the feminine has two forms in the singular; either may be used, but *bōnīyāh* is quite rare.

42. Vocabulary 8.

NOUNS: בִּינָה *bīnāh* understanding, perceptiveness

שְׂדֵדֶק *šēdeq* righteousness (cf. *šaddīq*)

אֵשׁ *'ēš* (no. pl.) fire (f.)

נָבִיא *nābī'* (pl. *-īm*) prophet

VERBS: בָּנֶה *bōneh* building

עָלָה *'ōleh* ascending, going up

נָפַל *nōpēl* falling

Exercises:

(a) Give the Hebrew for the following orally:

- | | |
|-----------------|--------------------|
| 1. this famine | 6. this advice |
| 2. these houses | 7. these cities |
| 3. that city | 8. these mountains |
| 4. this money | 9. those peoples |
| 5. that task | |

(b) Transform the phrases of (a) into sentences according to the model:

this famine → This is the famine.

(c) Translate:

- | | |
|---|---|
| 1. dal hannābī' hazzeh wə'ēn
lō lēhem. | 1 דַּל הַנָּבִיא הַזֶּה וְאֵין לוֹ לֶחֶם. |
| 2. hā'anāšīm hā'ēlleh 'ōlīm
'el-hehārīm. | 2 הָאָנָשִׁים הָאֵלֶּה עֹלִים אֶל-הַהָרִים. |
| 3. hannəbī'im hayšārīm hōlākīm
bəšēdeq. | 3 הַנְּבִיאִים הַיֹּשְׁרִים הֹלְכִים בְּשֶׁדֶק. |

INTRODUCTION TO BIBLICAL HEBREW

- | | |
|---|---|
| 4. bināh wəḥokmāh ṭōbōt
mizzāhāb. | 4 בִּנְיָה וְחֻכְמָה טוֹבוֹת מִצְּזָהָב. |
| 5. hā'eš nōpēleṯ 'al-habbāyit 'ašer
'ešel hahēkal. | 5 הָאֵשׁ בָּנְתָה עַל-הַבַּיִת אֲשֶׁר אֵצֶל הַהֵיכָל. |
| 6. hā'anāšim bōnīm bāyit gādōl
bā'ir hahī'. | 6 הָאָנָשִׁים בָּנִים בַּיִת גָּדוֹל בְּעִיר הַהִיא. |
| 7. rā'im hā'am ki 'ēn lāhem bināh. | 7 רָעִים הָעָם כִּי אֵין לָהֶם בִּנְיָה. |
| 8. hū' šōlēḥ lānū nābī' šaddīq. | 8 הוּא שֹׁלֵחַ לָנוּ נָבִיא צַדִּיק. |
| 9. 'ēn mēleḵ bīrūšalāim. | 9 אֵין מֶלֶךְ בִּירוּשָׁלַם. |

(d) Write in Hebrew:

1. These camels are mine (lit. to me) and those camels are yours.
2. You have no understanding.
3. He is going up to the cattle which are in the mountains.
4. She is falling.
5. The boys are building a small house near the garden.
6. The people are dwelling in this land because it is great and beautiful.
7. He is placing (lit. giving) fire upon that wicked city.

LESSON 9

43. The Perfect of כתב *kāṭab*.

There are two full verbal inflections for person, number, and gender for each Hebrew verb. The first, called the perfect, is formed by adding subject suffixes to a relatively fixed stem, as illustrated by

כתב	<i>kāṭab</i>	he wrote
כתבתי	<i>kāṭabti</i>	I wrote.

The second, called the imperfect, uses a different stem and has person, number, and gender marked by both prefixes and suffixes, as in

יכתב	<i>yiktōb</i>	he will write
תכתבנה	<i>tiḵtōbnāh</i>	they (fem. pl.) will write.

We shall begin our study of the verb with the perfect, the full inflection of which is as follows:

כתב	<i>kāṭab</i>	he wrote	כתבו	<i>kāṭabū</i>	they wrote
כתבה	<i>kāṭabāh</i>	she wrote			
כתבת	<i>kāṭabti</i>	you (m. s.) wrote	כתבתם	<i>kāṭabtem</i>	you (m. pl.) wrote
כתבה	<i>kāṭabti</i>	you (f. s.) wrote	כתבתן	<i>kāṭabten</i>	you (f. pl.) wrote
כתבתי	<i>kāṭabti</i>	I wrote	כתבנו	<i>kāṭabnū</i>	we wrote

The following particulars should be noted:

(1) The traditional arrangement of a verbal paradigm in Hebrew begins with the third person and proceeds to the first.

INTRODUCTION TO BIBLICAL HEBREW

(2) In the perfect, there is a distinction in form for gender in the second and third persons of the singular and the second person plural. The others, including the first person singular and plural and the third person plural, do not reflect the gender of the subject.

(3) The endings given in the paradigm above are standard for nearly all the verbs in the language. Many variations will be seen to occur in the stems of various verb types, but the endings themselves remain fairly constant. The 2nd pers. masc. sing. also appears with a final *mater lectionis*: כָּתַבְתָּהּ *kāṭabṭāh*.

(4) The stem of the verb *kāṭab* changes in accordance with the shape of the suffix added:

- (a) Before the unstressed endings *-tā*, *-t*, *-tī*, and *-nū* the stem remains the same as in the third person masculine singular.
- (b) The addition of the endings *-āh* and *-ū*, both stressed and consisting of a vowel, opens the final syllable of the stem. Before these endings the second stem vowel is regularly replaced by (reduced to) *a*.
- (c) The endings *-tem* and *-ten* are always stressed. Because they begin with a consonant the second stem syllable remains closed and unchanged. The first stem vowel, if in an open syllable as in the paradigm under study, is reduced to *a*.

(5) When the final root consonant is the same as that which begins the suffix, only one letter is written, but with daghesh *forte*; thus, from כָּרַת (he cut) we have כָּרַתִּי *kārattī* (I cut), and from שָׁכַן (he settled), שָׁכַנִּי *šakannū* (we settled).

Verbs whose roots contain a guttural consonant, or whose roots have other phonological peculiarities, such as that of *bōneh*, deviate from the paradigm given above and will be dealt with in the following lessons. Verbs whose roots have no phonological peculiarities are sometimes referred to as “sound” or “regular” trilateral verbs.

44. The Meaning of the Perfect.

We shall see in the course of this book that the translation value of Hebrew tenses is very largely dependent on the kind of sentence or clause in which the verb is used. In the isolated sentences of the following exercises there are only two or three values possible for the translation of the perfect:

(1) With all verbs, regardless of their meanings, the Hebrew perfect may be translated as the English simple past (I wrote) or the present perfect (I have written).

(2) With verbs signifying perception, or the attitude or disposition of the subject toward an object, rather than a direct action performed on the object, the perfect may be translated by the general present tense:

אֶהְבֵּתִי 'āhābtī I love (or, as above, I loved, have loved)

יָדַעְתִּי yādā'tī I know (or, I knew, have known).

(3) With verbs signifying the mental or physical state of the subject, and which consequently do not occur with a direct object, the perfect may be translated by the English present of the verb "to be" + an adjective:

זָקַנְתִּי zāqāntī I am old (or I have become old, I grew old)

(4) Rarely in prose, but rather frequently in poetry and proverbial expressions, the perfect is used to denote habitual activity with no specific tense value. Such uses are translated by the English general present (I write).

45. Word Order in the Verbal Sentence.

The verb usually stands first, then the subject, object, and various adverbial elements in that order.

זָכַר הָאִישׁ אֶת־הַדְּבָרִים zākar hā'īš 'et-haddəbārīm

The man remembered the words.

כָּתַב הָאִישׁ אֶת־הַדְּבָר בַּסֵּפֶר kātāb hā'īš 'et-haddābār bassēper.

The man wrote the word in the book.

It is by no means unusual to find the subject or some other element before the verb, but such sentence order is often conditioned by interclause relationships (taken up below) or by emphasis on the element which is placed first.

The verb agrees in person, number, and gender with its subject. Pronominal subjects are inherent in the verb form itself.

זָכַר אֶת־הַדְּבָרִים zākar 'et-haddəbārīm

He remembered the words.

זָכְרָה אֶת־הַדְּבָרִים zākarāh 'et-haddəbārīm

She remembered the words.

זָכְרָה הָאִשָּׁה אֶת־הַדְּבָרִים zākarāh hā'īššāh 'et-haddəbārīm

The woman remembered the words.

The particle אֶת 'et- is used before definite objects, as previously explained.

The perfect is negated with לֹא lō', which is always placed immediately before the verb:

לֹא זָכַרְתִּי אֶת־הַדְּבָר lō' zākārtī 'et-haddābār

I did not remember the word.

The indirect object, always marked by the preposition לֹא-, tends to precede the direct object when the former is pronominal and the latter nominal:

INTRODUCTION TO BIBLICAL HEBREW

נָתַן לוֹ אֶת-הָאִשָּׁה *nāṭan lō 'et-hā'issāh*
He gave him the woman.

Otherwise, direct object + indirect object may be considered the normal order:

נָתַן אֶתָּהּ לוֹ לְאִשָּׁה *nāṭan 'etāh lō lə'issāh*
He gave her to him as a wife.
נָתַן אֶת-הָאִשָּׁה לְאִישׁ *nāṭan 'et-hā'issāh lə'is*
He gave the woman to the man.

46. The Forms of the Conjunction וְ *wa-*.

Like the prepositions *ba-*, *la-*, and *ka-*, the conjunction וְ *wa-* (and) differs in form before various word beginnings:

(a) Before a labial consonant ב *b*, פ *p*, or מ *m*, its form is וּ *u-*:

בַּיִת <i>báyit</i>	a house	וּבַיִת <i>úbáyit</i>	and a house
פֹּה <i>pōh</i>	here	וּפֹה <i>ūpōh</i>	and here
מַיִם <i>māyim</i>	water	וּמַיִם <i>ūmāyim</i>	and water

(b) Before a word beginning with יָ *y*-, the conjunction and the first syllable of the word contract to וִי *wi-*:

יְהוּדָה <i>yəhūdāh</i>	Judah	וִיְהוּדָה <i>wiyhūdāh</i>	and Judah
יָדַעְתָּם <i>yada'tem</i>	you knew	וִידַעְתָּם <i>wida'tem</i>	and you knew

(c) Before a word beginning with any consonant (except יָ *y*) + *a*, the form is וּ *u-*:

שְׁמוּאֵל <i>šamū'el</i>	Samuel	וּשְׁמוּאֵל <i>ūš(a)mū'el</i>	and Samuel
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(d) Before a guttural + *a*, *e*, or *o*, the conjunction is respectively וַ *wa-*, וֵ *we-*, or וֹ *wo-*:

אֲרָצוֹת <i>'arāšōt</i>	lands	וַאֲרָצוֹת <i>wa'arāšōt</i>	and lands
עֲדוֹם <i>'eḏōm</i>	Edom	וֵעֲדוֹם <i>we'eḏōm</i>	and Edom
אֲנִי <i>'ōnī</i>	a fleet	וֹאֲנִי <i>wo'ōnī</i>	and a fleet

47. Vocabulary 9.

NOUNS: יוֹם *yôm* (pl. irreg. יָמִים *yāmîm*) day; note הַיּוֹם *hayyôm*, today.

לַיְלָה *laylāh* (pl. rare) night [Note position of stress; masculine.]

מָקוֹם *māqôm* (pl. -ōt) place, locale

שָׁמַיִם *šāmāyim* (pl.) heaven(s), sky

VERBS: יָלַד *yālad* to bear, give birth to

קָבַץ *qāḇaṣ* to gather

	זָכַר <i>zākar</i>	to remember
ADJECTIVE:	אֶחָד <i>'eḥād</i>	one (fem. irreg. אחַת <i>'aḥat</i>); מֵן אֶחָד <i>'eḥād min</i> one of
PREPOSITIONS:	בֵּין <i>bēn</i>	between; "between A and B" may be expressed as <i>bēn A ūbēn B</i> or <i>bēn A wəB</i> .
	בְּתוֹךְ <i>bəṭōḵ</i>	in the midst of
	מִתּוֹךְ <i>mittōḵ</i>	from the midst of
ADVERBS:	גַּם <i>gam</i>	also, even, too [Placed directly before the word it modifies, as in <i>gam-hammélek</i> , the king too, even the king.]
	לֹא <i>lō'</i>	no, not; general negative placed before the word it negates

Exercises:

(a) Give orally the full paradigm of the perfect for each of the following verbs:

יָרַד יָשַׁב זָכַר

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":

- (1) gold and silver
- (2) wisdom and understanding
- (3) advice and work
- (4) small cattle and large cattle
- (5) servants and camels; camels and servants
- (6) a great and rich man
- (7) a poor and unimportant woman
- (8) one man and one woman

(c) Translate:

1. yāšaḅ hā'īs bēn-hannāhār יָשַׁב הָאִישׁ בֶּן-הַנָּהָר וּבֶן-הַשָּׂדֶה.
2. qāḅaṣ hannāḇī 'et-hā'ām קָבַץ הַנָּבִיא אֶת-הָעָם אֶצְלָ הַהֵיכָל
'ēšel hahēkāl haggāḏōl. הַגָּדוֹל.
3. bayyôm hahû' nāḫālāh 'eš בַּיּוֹם הַהוּא נָפְלָה אֵשׁ מִן-הַשָּׁמַיִם.
min-haššāmāyim.
4. hālōkû hā'ām 'el-haššōpēṭ הָלְכוּ הָעָם אֶל-הַשֹּׁפֵט הַיִּשְׂרָאֵל וְלֹא הָלְכוּ
hayyāšār wəlō' hālōkû אֶל-הַנָּבִיא הַרְשָׁע.
'el-hannāḇī' hārāšā'.
5. mī hannāḇī'im hahōlōkīm מִי הַנָּבִיאִים הוֹלְכִים אֶל-הָעִיר.
'el-hā'ir?
6. ballāylāh hahû' yārādû בָּלַיְלָה הַהוּא יָרְדוּ הָאֲנָשִׁים מִהָרִים.
hā'anāšim mēhehārīm.

INTRODUCTION TO BIBLICAL HEBREW

נָתַן לוֹ אֶת־הָאִשָּׁה *nātan lô 'et-hā'issāh*
He gave him the woman.

Otherwise, direct object + indirect object may be considered the normal order:

נָתַן אֹתָהּ לוֹ לְאִשָּׁה *nātan 'ōtāh lô lə'issāh*
He gave her to him as a wife.
נָתַן אֶת־הָאִשָּׁה לְאִישׁ *nātan 'et-hā'issāh lā'is*
He gave the woman to the man.

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(a) Before a labial consonant ב *b*, פ *p*, or מ *m*, its form is וּ *u-*:

בַּיִת <i>báyit</i>	a house	וּבַיִת <i>ûbáyit</i>	and a house
פֹּה <i>pōh</i>	here	וּפֹה <i>ûpōh</i>	and here
מַיִם <i>máyim</i>	water	וּמַיִם <i>ûmáym</i>	and water

(b) Before a word beginning with יְ *y-*, the conjunction and the first syllable of the word contract to וִי *wi-*:

יְהוּדָה <i>yəhūdāh</i>	Judah	וִיהוּדָה <i>wihūdāh</i>	and Judah
יָדַעְתָּם <i>yəda'tem</i>	you knew	וִידַעְתָּם <i>wida'tem</i>	and you knew

(c) Before a word beginning with any consonant (except יְ *y-*) + א, the form is וּ *u-*:

שְׁמוּאֵל <i>šamû'el</i>	Samuel	וּשְׁמוּאֵל <i>ûš(ə)mû'el</i>	and Samuel
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(d) Before a guttural + א, ע, or ו, the conjunction is respectively וַ *wa-*, וֵ *we-*, or וֹ *wo-*:

אֲרָצוֹת <i>'arāšōt</i>	lands	וַאֲרָצוֹת <i>wa'arāšōt</i>	and lands
עֲדוֹם <i>'edōm</i>	Edom	וֵעֲדוֹם <i>we'edōm</i>	and Edom
אֲנִי <i>'ōnī</i>	a fleet	וֹאֲנִי <i>wo'ōnī</i>	and a fleet

47. Vocabulary 9.

NOUNS: יוֹם *yóm* (pl. irreg. יָמִים *yāmim*) day; note הַיּוֹם *hayyóm*, today.

לַיְלָה *láylah* (pl. rare) night [Note position of stress; masculine.]

מָקוֹם *māqôm* (pl. -ōt) place, locale

שָׁמַיִם *šāmáym* (pl.) heaven(s), sky

VERBS: יָלַד *yālad* to bear, give birth to

קָבַץ *qābaṣ* to gather

	זָכַר <i>zākār</i>	to remember
ADJECTIVE:	אֶחָד <i>'ehād</i>	one (fem. irreg. אחת <i>'ahat</i>); אֶחָד מִן <i>'ehād min</i> one of
PREPOSITIONS:	בֵּין <i>bēn</i>	between; "between A and B" may be expressed as <i>bēn A ûbēn B</i> or <i>bēn A wəB</i> .
	בְּתוֹךְ <i>bəṭōḵ</i>	in the midst of
	מִתּוֹךְ <i>mittōḵ</i>	from the midst of
ADVERBS:	גַּם <i>gam</i>	also, even, too [Placed directly before the word it modifies, as in <i>gam-hammélek</i> , the king too, even the king.]
	לֹא <i>lō'</i>	no, not; general negative placed before the word it negates

Exercises:

(a) Give orally the full paradigm of the perfect for each of the following verbs: יָרַד יָשַׁב זָכַר

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":

- (1) gold and silver
- (2) wisdom and understanding
- (3) advice and work
- (4) small cattle and large cattle
- (5) servants and camels; camels and servants
- (6) a great and rich man
- (7) a poor and unimportant woman
- (8) one man and one woman

(c) Translate:

1. yāšab hā'īš bēn-hannāhār ûbēn-haššādeh. יָשַׁב הָאִישׁ בֵּין-הַנָּהָר וּבֵין-הַשָּׂדֶה.
2. qābaš hannābī' 'et-hā'am 'ēšel hahēkāl haggādōl. קָבַץ הַנָּבִיא אֶת-הָעָם אֲצֹל הַהֵיכָל הַגָּדוֹל.
3. bayyôm hahû' nāpōlāh 'ēs min-haššāmāyim. בַּיּוֹם הַהוּא נָפְלָה אֵשׁ מִן-הַשָּׁמַיִם.
4. hālākû hā'am 'el-haššōpēt hayyāšār wəlō' hālākû 'el-hannābī' hārāšā'. הָלְכוּ הָעָם אֶל-הַשֹּׁפֵט הַיָּשָׁר וְלֹא הָלְכוּ אֶל-הַנָּבִיא הָרָשָׁע.
5. mī hannəbī'im hahōlākīm 'el-hā'ir? מִי הַנָּבִיאִים הַהֹלְכִים אֶל-הָעִיר.
6. ballāylāh hahû' yārəḏû hā'anāšim mēhehārim. בַּלַּיְלָה הַהוּא יָרְדוּ הָאָנָשִׁים מִהָרִים.

INTRODUCTION TO BIBLICAL HEBREW

7. yāšābnû baʾōk hā'ir wəlō' יִשָּׁבְנוּ בְּתוֹךְ הָעִיר וְלֹא הֵלְכְנוּ מִן־הַמָּקוֹם
 hālāknû min-hammāqôm הָהוּא.
 hahû'.
8. yālādāh hā'issāh yəlādīm יָלְדָה הָאִשָּׁה יְלָדִים רַבִּים וְיָמִים.
 rabbīm wayāpīm.
9. lōmī qābāštā 'et-hakkéseḇ לִמִּי קִבַּצְתָּ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב.
 wə'eṭ-hazzāhāb'?
10. lō' nāpal 'ehād mēhanna'ārīm. לֹא נָפַל אֶחָד מֵהַנָּעָרִים.

(d) Write in Hebrew:

1. He gave wisdom and understanding to the prophets.
2. They sent the gold and the silver to the men in the temple.
3. This work is very hard because we have no understanding.
4. Today the men are building a house in the city.
5. Where did they write those words?
6. I remember that he gave me the book.
7. There is evil in this place.
8. One of the women is leaving the city.

LESSON 10

48. The Perfect of Verbs with Guttural Root Consonants.

The presence of guttural consonants in the root of a verb occasions slight modifications in the inflection of the perfect. All of these are simple and predictable variations, with the exception of roots whose third consonant is א (hereafter designated simply as verbs III-Aleph),* whose inflection will be considered separately from those given here.

3 m. s.	עָמַד	'āmaḏ	בָּחַר	bāḥar	שָׁמַע	šāma'
3 f. s.	עָמְדָה	'āmāḏāh	בָּחַרָה	bāḥārāh	שָׁמְעָה	šāma' āh
2 m. s.	עָמַדְתָּ	'āmāḏtā	בָּחַרְתָּ	bāḥartā	שָׁמַעְתָּ	šāma' tā
2 f. s.	עָמַדְתְּ	'āmāḏt	בָּחַרְתְּ	bāḥart	שָׁמַעְתְּ	(šāma' t)
1 s.	עָמַדְתִּי	'āmāḏtî	בָּחַרְתִּי	bāḥartî	שָׁמַעְתִּי	šāma' tî
3 pl.	עָמְדוּ	'āmāḏû	בָּחָרוּ	bāḥārû	שָׁמְעוּ	šāma' û
2 m. pl.	עָמַדְתֶּם	'āmāḏtem	בָּחַרְתֶּם	bāḥartem	שָׁמַעְתֶּם	šāma' tem
2 f. pl.	עָמַדְתֶּן	'āmāḏten	בָּחַרְתֶּן	bāḥarten	שָׁמַעְתֶּן	šāma' ten
1 pl.	עָמַדְנוּ	'āmāḏnû	בָּחַרְנוּ	bāḥárnû	שָׁמַעְנוּ	šāma' nû

In verbs I-gutt. (i.e. whose first root consonant is a guttural) the only variation from the standard paradigm is the replacement of ā for a in the 2nd pers. pl. forms. This replacement should by now be familiar to the reader

* Most Hebrew grammars employ the letters פ, ע, and ל to designate the first, second, and third root consonants respectively. Thus, our III-Aleph corresponds to the more usual designation Lamedh-Aleph.

INTRODUCTION TO BIBLICAL HEBREW

from previous examples. The same is true for verbs II-gutt., where we find *ā* for *a* in the forms *bāhārāh* and *bāhārū*.

The only form in the paradigm of *šāma'* (III-gutt.) that requires comment is *שָׁמַעַתָּ*, which, as it stands, is anomalous. It is likely that such spellings were meant by the punctators to show an option: we should read either *שָׁמַעַתָּ* *šāmā'at*, ignoring the daghesh, or *שָׁמַעַתָּ* *šōma't*, ignoring the second *a*.

49. The Perfect of נָתַן *nātan*.

This verb has a peculiarity in its inflection: the second *n* of the stem is always assimilated to the initial consonant of the subject suffixes. Note carefully the following forms; the daghesh is *forte*, indicating doubling.

נָתַן	<i>nātan</i>	he gave	נָתְנוּ	<i>nātanū</i>	they gave
נָתְנָה	<i>nātanāh</i>	she gave			
נָתַתָּ	<i>nātatā</i>	you (m. s.) gave	נָתַתֶּם	<i>naṭattem</i>	you (m. pl.) gave
נָתַתְּ	<i>nātat</i>	you (f. s.) gave	נָתַתֶּן	<i>naṭatten</i>	you (f. pl.) gave
נָתַתִּי	<i>nātatī</i>	I gave	נָתַתְמוּ	<i>nātanmū</i>	we gave

50. Noun Plurals (continued).

(a) Dissyllabic nouns with the sequence *-āyi-* show a regular contraction in the plural stem:

זַיִת	<i>zāyit</i>	olive tree	pl. זֵיתִים	<i>zētīm</i>
אֵיל	<i>'āyil</i>	ram	אֵילִים	<i>'ēlīm</i>

The noun זַיִת *bāyit* (house) is irregular: בָּתִּים *bātīm*. Note the *ā* in a closed unaccented syllable; this is virtually unique with this word.

(b) There are many nouns of two syllables whose singular and plural stems are identical. These include nouns both of whose syllables are not susceptible to the changes presented in the preceding sections dealing with the noun. Examples are

אֶבְיֹן	<i>'ebyōn</i>	poor	pl. אֶבְיֹנִים	<i>'ebyōnīm</i>
גִּבּוֹר	<i>gibbōr</i>	warrior	גִּבּוֹרִים	<i>gibbōrīm</i>
צַדִּיק	<i>ṣaddiq</i>	righteous man	צַדִּיקִים	<i>ṣaddiqīm</i>
עַמּוּד	<i>'ammūd</i>	column	עַמּוּדִים	<i>'ammūdīm</i>

Note that both syllables of such nouns are either closed or contain an unchangeable long vowel.

(c) A small group of nouns ends in *-eh* in the singular. Although this is not a suffix, but an integral part of the root word, it does not occur on the plural stem:

שדה <i>šādeh</i>	field	pl. שדות <i>šādōt</i>
מחנה <i>maḥāneh</i>	camp	מחנות <i>maḥānōt</i>

Nouns originally participles of verbs III-*Hē* (i.e. whose third root consonant is given as ה) also belong to this class: רעה *rē'eh*, pl. רעים *rē'im*, shepherd.

51. Vocabulary 10.

NOUNS:	גִּבּוֹר <i>gibbôr</i>	(pl. - <i>im</i>) warrior, hero, valiant man
	גִּבְעָה <i>gib'āh</i>	hill
	מַיִם <i>māyīm</i>	water [Like שָׁמַיִם, a plural without a singular]
	מַחֲנֶה <i>maḥāneh</i>	(pl. - <i>ōt</i>) camp
	מִלְחָמָה <i>milḥāmāh</i>	battle, war
	פֶּרִי <i>pəri</i>	fruit
VERBS:	בָּחַר <i>bāḥar</i>	to choose [May take object with אֶת- 'et-, but more commonly with בִּי <i>bi</i> : בָּחַר בִּי <i>bāḥar bi</i> he chose me.]
	הָרַג <i>hārag</i>	to kill, slay
	יָדַע <i>yāda'</i>	to know
	לָקַח <i>lāqaḥ</i>	to take
	עָמַד <i>'āmaḍ</i>	to stand
PREPOSITION:	לִפְנֵי <i>lipnē</i>	before, in front of, in the presence of

Exercises:

(a) Inflect in the perfect: הָלַךְ אָכַל צָעַק שָׁלַח נָטַע

(b) Give the Hebrew for the following orally:

1. They planted many trees.
2. She stood near the houses.
3. You chose me.
4. They did not choose you.
5. I took the money.
6. They killed the young man.
7. You (f. s.) took the water.
8. You (m. pl.) have eaten the bread.
9. We sent the messengers to the judge.

(c) Translate:

1. nāṭa'û hā'anāsīm kérem gādōl נָטְעוּ הָאֲנָשִׁים כֶּרֶם גָּדוֹל עַל-הַגִּבְעָה.
'al-haggib'āh.
2. lō' yadā'ti ki hū' hārag לֹא יָדַעְתִּי כִּי הוּא הָרַג אֶת-הַנָּבִיא.
'et-hannābī'.
3. 'āmaḍû hā'abādīm hārēšā'im עָמְדוּ הָעֲבָדִים הָרְשָׁעִים לִפְנֵי הַמֶּלֶךְ.
lipnē hammélek.

INTRODUCTION TO BIBLICAL HEBREW

4. bāhārtī bakā lāmēlek 'al-hā'ām .הָדוּל הָעַם הַזֶּה . 4
haggādōl hazzeh.
5. nāpəlū gibbōrīm rabbīm .גִּבּוֹרִים רַבִּים בְּמִלְחָמָה הֵיאָ . 5
bammilhāmāh hahī'.
6. yeš maḥāneh bēn-hannāhār .שֵׁשׁ מַחֲנֶה בֵּין-הַנָּהָר וּבֵין-הַהָרִים . 6
ûbēn-hehārim.
7. mī šālāh 'ōtākā 'el-hammāqôm .מִי שָׁלַח אֹתְךָ אֶל-הַמָּקוֹם הַזֶּה . 7
hazzeh?
8. mī hārag 'et-hā'anāšīm hā'élleh? .מִי הָרַג אֶת-הָאֲנָשִׁים הָאֵלֶּה . 8
9. lāqəḥāh hā'iššāh mēhappərī .לָקַחְהָ הָאִשָּׁה מֵהַפָּרִי וַנִּתְּנָה אֹתוֹ לְאִישׁ . 9
wənātənāh 'ōtō lā'iš.
10. bāharū hā'ām 'et-Dāwiḍ lāhem .בָּחֲרוּ הָעָם אֶת-דָּוִד לָהֶם לְמֶלֶךְ . 10
lāmēlek.

(d) Write in Hebrew:

1. He planted a tree in the midst of this garden.
2. They cried out in a loud voice because of this hard work.
3. They chose for them(selves) a land and dwelt there.
4. The men took the gold and silver from the temple. They also slew the prophets who (were) there.
5. She knew that those words (were) very bad.
6. One of the young men fell in that battle.
7. They gave me bread and water, but I did not give them the money.

LESSON 11

52. The Perfect of Verbs III-Aleph: מָצָא *māsā'*.

מָצָא	<i>māṣā'()</i>	he found	מָצְאוּ	<i>māṣə'û</i>	they found
מָצְאָהּ	<i>māṣə'āh</i>	she found			
מָצְאתָ	<i>māṣā'()</i> <i>īā</i>	you (m. s.) found	מָצְאתֶם	<i>māṣā'()</i> <i>īem</i>	you (m. pl.) found
מָצְאתָ	<i>māṣā'()</i> <i>ī</i>	you (f. s.) found	מָצְאתֶן	<i>māṣā'()</i> <i>īen</i>	you (f. pl.) found
מָצְאתִי	<i>māṣā'()</i> <i>īi</i>	I found	מָצְאנוּ	<i>māṣā'()</i> <i>nū</i>	we found

In verbs III-Aleph the second syllable of the stem in the perfect has *ā* instead of *a* in those forms to which a suffix beginning with a consonant is added. In other words, whenever א originally closed a syllable, it was lost and the lengthening of the vowel took place as a consequence. The ' is preserved when it begins the syllable, as in *māṣə'āh* and *māṣə'û*. Remember, however, that the א is always found in the spelling, even when not pronounced. Note too that there is no *daghesh lene* in the *n* of the suffixes, since they are now preceded in pronunciation by a vowel instead of a consonant.

53. Noun Plurals (continued).

The majority of feminine nouns in *-āh* show no change in the stem before the plural ending:

שָׁנָה	<i>šānāh</i>	year	pl.	שָׁנִים	<i>šānim</i>
תּוֹרָה	<i>tōrāh</i>	law		תּוֹרוֹת	<i>tōrōt</i>
אַמּוּהָ	<i>'amumāh</i>	cubit		אַמוֹת	<i>'ammōt</i>
בְּרָכָה	<i>bərākāh</i>	blessing		בְּרָכוֹת	<i>bərākōt</i>

INTRODUCTION TO BIBLICAL HEBREW

בְּהֵמָה	<i>bəhēmāh</i>	beast	בְּהֵמוֹת	<i>bəhēmōt</i>
תְּבוּאָה	<i>təbū'āh</i>	product	תְּבוּאוֹת	<i>təbū'ōt</i>
תְּפִלָּה	<i>təpīllāh</i>	prayer	תְּפִלוֹת	<i>təpīllōt</i>
מִשְׁפָּחָה	<i>mišpāhāh</i>	family	מִשְׁפָּחוֹת	<i>mišpāhōt</i>

But nouns of the general pattern CvCCāh,* like מַלְכָּה *malkāh* (queen), where the two contiguous consonants are different (thus not 'ammāh above), have a different plural stem:

מַלְכָּה	<i>malkāh</i>	queen	pl. מַלְכוֹת	<i>malākōt</i>	[Note the ā.]
גִּבְעָה	<i>gib'āh</i>	hill	גִּבְעוֹת	<i>gabā'ōt</i>	
חֶרְפָּה	<i>herpāh</i>	reproach	חֶרְפוֹת	<i>hārāpōt</i>	

But note מִצְוָה *miṣwāh*, pl. מִצְוֹת *miṣwōt*, where the מ is a prefix and not part of the root.

54. Interrogative הַ hā-.

Any sentence may be converted into a question by prefixing a form of the particle הַ *hā-* to the first word:

הַשֵּׁלַח הָאִישׁ	<i>hāšālāh hā'īš</i>	...	Did the man send ...?
הַטּוֹבָה הָאָרֶץ	<i>hātōbāh hā'āreš</i>		Is the land good?

Before gutturals the form is normally הַ *ha-*:

הַעֹמֵד הָאִישׁ	<i>ha'ōmēd hā'īš</i>	Is the man standing?
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But if the guttural is followed by ā or o, the form used is הֵ *he-*:

הֵאָכַלְתָּ	<i>he'ākāltā</i>	Have you eaten?
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Before non-guttural consonants followed by ə the form is also הַ *ha-*:

הֲכַתַּבְתָּם	<i>hak(ə)tābtēm</i>	Did you write?
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Rarely one encounters the same doubling of the following consonant that we met in the definite article:

הֲכַתַּבְתָּם	<i>hakkātābtēm</i>	Did you write?
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55. More on אֲשֶׁר 'āšer.

We saw above (§ 32) that אֲשֶׁר 'āšer indicates that a following phrase modifies as a unit the preceding word. This is true also for clauses, as the following examples show:

* C = consonant; v = a, i, e, o.

הכהן אשר כתב את-הדבר	<i>hakkōhēn 'āšer kātāb 'et-haddāḇār</i>
	the priest who wrote the word
המלאך אשר שלח המלך	<i>hammal'āk 'āšer šālāḥ hammēlek</i>
	the messenger whom the king sent

56. Vocabulary 11.

NOUNS: שֶׁמֶשׁ *šémeš* sunיָרֵחַ *yārē^aḥ* moonכּוֹכֵב *kōkāḇ* (pl. -im) starעָנָן *'ānān* cloudבְּרָכָה *ḇarākāḥ* (pl. -ōt) blessingשָׁנָה *šānāḥ* (pl. -im) yearתּוֹרָה *tōrāḥ* (pl. -ōt) law, The LawVERBS: מָצָא *māšā'* to findבָּרָא *bārā'* to createקָרָא *qārā'* to call, name; to summon; to declare, read
aloud [+ 'el: to call unto (someone); + lə: to
summon (someone)]אָמַר *'āmar* to say, speakCONJUNCTION: לְאָמַר *lē(')mōr* introduces a direct quotation after verbs of
saying; it has no translation value in English)

Exercises:

(a) Form the plurals of the following nouns, as described in §53:

צָרָה <i>šārāḥ</i> (-ōt) distress	עֲצָה <i>'ēšāḥ</i> (-ōt) counsel
עוֹלָה <i>'ōlāḥ</i> (-ōt) burnt-offering	חֻקָּה <i>ḥuqqāḥ</i> (-ōt) statute
מִנְחָה <i>minḥāḥ</i> (-ōt) gift, offering	שִׁמְלָה <i>šimlāḥ</i> (-ōt) cloak
עֵגְלָה <i>'eḡlāḥ</i> (-ōt) heifer	עֲרָבָה <i>'ārāḇāḥ</i> (-ōt) desert, steppe
קְלָלָה <i>qəlālāḥ</i> (-ōt) curse	בְּתוּלָה <i>ḇəṭūlāḥ</i> (-ōt) virgin
מַסִּילָה <i>masillāḥ</i> (-ōt) highway	מַגִּילָה <i>məḡillāḥ</i> (-ōt) scroll
מַמְלָכָה <i>mamlākāḥ</i> (-ōt) kingdom	

(b) Give the Hebrew for the following orally. Then convert each into a question by prefixing the appropriate form of הֲ *hā-*:

1. He stood before the king.
2. They slew the warriors in the battle.
3. You (m. pl.) knew that the city (was) on a hill.
4. I took the fruit.
5. You chose us.
6. We have no water.
7. The rich man has large cattle and camels.

INTRODUCTION TO BIBLICAL HEBREW

8. You went down to the river.
9. You (m. sing.) ate the bread.

(c) Translate:

- 1 אֱלֹהֵי הַדְּבָרִים אֲשֶׁר כָּתַב הַנְּבִיא בְּסֵפֶר הַהוּא.
- 2 הֵלְכּוּ אֶל-הָעִיר וְלֹא מָצְאוּ אֶת-הַיָּלֶד הַקָּטָן.
- 3 הַשֶּׁמֶשׁ בַּשָּׁמַיִם וְגַם-הַיָּרֵחַ שֵׁם, הַשֶּׁמֶשׁ בַּיּוֹם וְהַיָּרֵחַ בַּלַּיְלָה.
- 4 גַּם-בַּלַּיְלָה יֵשׁ כּוֹכָבִים רַבִּים וְיָפִים.
- 5 בַּשָּׁנָה הַהִיא נָפְלוּ גְבוּרִים רַבִּים.
- 6 שָׁלַח עֵנָן גָּדוֹל אֲשֶׁר עָמַד לִפְנֵי הָעָם.
- 7 אָמַר לוֹ הַמֶּלֶךְ לֵאמֹר הִשְׁלַחְתָּ אֶת-הָאִישׁ אֶל-הָהָר.
- 8 מִי בָרָא אֶת-הָאָרֶץ וּמִי בָרָא אֶת-הַשָּׁמַיִם.
- 9 טוֹבָה הַתּוֹרָה וְטוֹבִים הַדְּבָרִים אֲשֶׁר בָּהּ.
- 10 יֵצֵא קוֹל מִתּוֹךְ הָעָנָן.
- 11 הִיִּצְאָתָם מֵהָעִיר הָרְעָה.
- 12 קָרָא הַנְּבִיא אֶל-הָעָם בְּקוֹל גָּדוֹל לֵאמֹר רַעִים מְאֹד הַדְּבָרִים אֲשֶׁר אָמַרְתֶּם.

(d) Write in Hebrew:

1. He created the sun, the moon, and the stars.
2. Did you find the book in the house?
3. Did he say to them that (*ki*) the law is just?
4. This blessing is for us and for those who dwell in the midst of this people.
5. The cloud stood over the earth.
6. Where did he find the small cattle?
7. The king summoned the prophet, but the prophet did not go to the palace.
8. Have you (m. pl.) remembered this law and the words which I have written in it for you?

LESSON 12

57. The Perfect of Verbs III-*Hē*: בָּנָה *bānāh*.

בָּנָה	<i>bānāh</i>	he built	בָּנוּ	<i>bānū</i>	they built
בָּנְתָה	<i>bānātāh</i>	she built			
בָּנִיתָ	<i>bānītā</i>	you (m. s.) built	בָּנִיתֶם	<i>bānītem</i>	you (m. pl.) built
בָּנִיתָ	<i>bānīt</i>	you (f. s.) built	בָּנִיתֶן	<i>bānīten</i>	you (f. pl.) built
בָּנִיתִי	<i>bānītī</i>	I built	בָּנִינוּ	<i>bānīnū</i>	we built

Note that the stem vowel in the first syllable behaves quite normally. The stem itself is variable (*bānāh*, *bānāt-*, *bānī-*, *bānī-*, *bān-*), and we must again point out that the ה of the 3rd masc. sing. is not a real root consonant but a *mater lectionis* for the final vowel. It is convenient, however, to follow traditional grammar and to speak of this class of verbs as III-*Hē*.

When a verb III-*Hē* is also I-gutt., the regular substitution of *ā* for *a* is found in the 2nd pers. pl. forms:

עָלִיתֶם	<i>'ālītem</i>	you (m. pl.) went up
עָלִיתֶן	<i>'ālīten</i>	you (f. pl.) went up

The verb הָיָה *hāyāh* (to be) is inflected regularly as a member of this class; only the 2nd pers. pl. shows a slight peculiarity, with *ē* for *ā*:

הָיִיתֶם	<i>hēyītem</i>	you (m. pl.) were
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58. Directive הָ -*āh*.

The suffix *-āh* added to a noun indicates motion toward. It occurs on both proper nouns and common nouns, the latter with or without the article.

INTRODUCTION TO BIBLICAL HEBREW

This ending is never stressed and may thus be distinguished from the feminine ending *-āh*. Because directive *-āh* cannot be added to all nouns, each form is best learned individually, without a lengthy analysis of the minor changes that take place in the stem. The following list contains the most important of the words using this suffix:

אֶרֶץ <i>'ēreṣ</i>	land, earth	אֶרְצָה <i>'ārṣāh</i>	to the earth, to the land, onto the ground
בַּיִת <i>báyit</i>	house	בֵּיתָה <i>habbáyāh</i>	to the house, home
		בַּיְתָה <i>báyāh</i>	
הַר <i>har</i>	mountain	הָרָה <i>hāhārāh</i>	to the mountain,
		הֶרָה <i>hērāh</i>	mountainward
מִדְבָּר <i>midbār</i>	wilderness	מִדְבָּרָה <i>midbārāh</i>	toward the wilderness
עִיר <i>'ir</i>	city	הָעִירָה <i>hā'irāh</i>	toward the city
שָׁמַיִם <i>šāmāyim</i>	heaven	הַשָּׁמַיִמָה <i>haššāmāymāh</i>	heavenward
מִצְרַיִם <i>miṣrāyim</i>	Egypt	מִצְרַיִמָה <i>miṣrāymāh</i>	toward Egypt
יְרוּשָׁלַם <i>yərūšālā(y)im</i>	Jerusalem	יְרוּשָׁלַמָה <i>yərūšālā(y)māh</i>	toward Jerusalem
נֶגֶב <i>nēgeb</i>	Negev (the southern part of Palestine; the south in general)	נֶגְבָה <i>nēgbāh</i>	toward the Negev, southward
שְׂאֵל <i>šə'ōl</i>	Sheol (residence of the dead)	שְׂאֵלָה <i>šə'ōlāh</i>	to Sheol

Note especially its use on the directional adverbs:

אֵנָה <i>'ānāh</i>	whither? to what place (contrast אֵינָה)
שָׁמָּה <i>šāmmāh</i>	thither, to that place (contrast שָׁם)
הֵנָּה <i>hēnnāh</i>	hither, to this place (contrast פֹּה)

Similarly on the terms for the directions:

צָפוֹן <i>šāpōn</i>	north	צָפוֹנָה <i>šāpōnāh</i>	northward
קֶדֶם <i>qēdem</i>	east	קֶדְמָה <i>qēdmāh</i>	eastward
תֵּמָן <i>tēmān</i>	south	תֵּמָנָה <i>tēmānāh</i>	southward
יָם <i>yām</i>	sea, west	יָמָה <i>yāmmāh</i>	seaward, westward

59. Vocabulary 12.

Special Note: The two most frequent designations of God in the OT are אֱלֹהִים *'ēlōhīm* and יהוה *Yhwh*.

(1) אֱלֹהִים is a plural word, generally construed as a singular. It may mean "gods" when used as a plural and "God" when used as a singular or a plural, with or without the article.

(2) יהוה is the name of God. For pious or superstitious reasons יהוה was

read as אֲדֹנָי 'ādōnāy (lit. my lords, my Lord). Just when this practice began is not certain, but it may predate the Christian Era. The Masoretes indicated this substitution by applying the vowel points of 'ādōnāy, slightly modified, to יהוה, hence יְהוָה. The literal interpretation of this latter form as *Yahōwāh* = *Jehovah* dates from modern times.

Both of these words behave erratically after the prefixed prepositions: the initial א is lost in pronunciation:

בְּאֵלִים	bē(')lōhīm	בְּיְהוָה	ba(')dōnāy
לְאֵלִים	lē(')lōhīm	לְיְהוָה	la(')dōnāy
כְּאֵלִים	kē(')lōhīm	כְּיְהוָה	ka(')dōnāy

Those who wish to read יהוה as *Yahweh*, the most likely original pronunciation, must remember to repoint these prepositions as *bə Yahweh*, *lə Yahweh*, etc.

When the name יהוה occurs in conjunction with אֲדֹנָי, the former is read as אֱלֹהִים and pointed יְהוָה. This is to avoid the repetition in reading 'ādōnāy 'ādōnāy.

NOUNS:	בְּרִית	<i>barīt</i>	covenant, treaty (f.)
	חֵן	<i>hēn</i>	grace, favor
	יְשׁוּעָה	<i>yəšū'āh</i> (pl. -ōt)	salvation, deliverance, victory
	שִׂמְחָה	<i>simḥāh</i> (pl. -ōt)	joy
VERBS:	עָשָׂה	<i>'āśāh</i>	to do, make, act, perform, bring about
	רָאָה	<i>rā'āh</i>	to see
	כָּרַח	<i>kāraḥ</i>	to cut; כָּרַח בְּרִית to make a treaty
	נָסַע	<i>nāsa'</i>	to set out, travel, journey
PREPOSITIONS:	עִם	<i>'im</i>	with, together with
	כְּ	<i>kə</i>	like, as, according to
	אֶת	<i>'et</i>	with, together with
	אֶת-	<i>'et-</i>	

Note the idiom מָצָא חֵן בְּעֵינֵי as in

מָצָא דָּוִד חֵן בְּעֵינֵי הַמֶּלֶךְ David found favor with the king.
(or, The king became fond of David.)

Exercises:

(a) Give the Hebrew for the following orally:

1. On that day he made a treaty with the king.
2. The prophet grew fond of the boy.
3. A great sound ascended heavenward.
4. They went up toward-the-city with the people.
5. They built a house in that place.
6. Who did this evil thing?
7. Did you act according to the words which are there?

INTRODUCTION TO BIBLICAL HEBREW

8. The woman fell to-the-ground.
- ✓9. They traveled from the midst of the city toward-the-mountain.
10. Those men also did not remember.

(b) Translate:

- 1 עֲשֵׂה הַגִּבּוֹר יְשׁוּעָה גְדוֹלָה לָעָם.
- 2 אֵין יְשׁוּעָה בָאֱלֹהִים לָאִישׁ הָרָע.
- 3 הָעֲשִׂיתָ אֶת-הַדְּבָר הַזֶּה.
- 4 הִזְכַּרְתָּם אֶת-הַבְּרִית אֲשֶׁר כָּרַת יְיָ אֶת-הָעָם.
- 5 יֵשׁ שְׂמֵחָה גְדוֹלָה בִּירוּשָׁלַם כִּי יְהוָה שָׁם.
- 6 גְדוֹלָה הָעִיר אֲשֶׁר בָּנִינוּ בָאָרֶץ הַזֹּאת.
- 7 רָאִיתִי אֵשׁ יִרְדֹת מִהַשָּׁמַיִם וְנִפְלֹת אֶרְצָה.
- 8 נָסַע הַזֶּקֶן הָעִירָה.
- 9 עָשָׂה אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ.
- 10 עָלְתָה הָאִשָּׁה יְרוּשָׁלַם כִּי שָׁם הִשְׁפֹּט.
- 11 לֹא זָכַרְתָּ אֶת-הַבְּרִית אֲשֶׁר כָּרַתְנוּ עִם-הָעָם.

(c) Write in Hebrew:

1. Who said to you that the camp is near the river?
2. The man is a just judge.
- ③. Did you see the moon and the stars?
4. God did not find a righteous man in the evil city.
5. These are the words which we saw in the law.
6. Great and good is the earth which the Lord created.
7. The people came forth from that land in that year.
8. The king was pleased with the woman (lit. the woman found favor etc.).

LESSON 13

60. Sentences with a Nominal Predicate.

One of the simplest of all sentence types in Hebrew is that in which two nouns (or noun phrases) are juxtaposed to indicate a predication:

דָּוִד מֶלֶךְ טוֹב *Dāwīd mélek tób* (1)
David is a good king.

The demonstrative pronouns הוּא *hū'*, הִיא *hī'*, and their plurals are often used in sentences of this type in the following way:

דָּוִד הוּא מֶלֶךְ טוֹב *Dāwīd (hū) mélek tób* (2) *emphasizes "Who is good king?"*
הוּא דָּוִד מֶלֶךְ טוֹב *Dāwīd mélek tób (hū)* (3) *answers "What is David?"*
word

Although it is probable that the use of the demonstrative pronoun places a greater emphasis on one or another of the sentence elements, it is impossible for us to determine this nuance with any accuracy, since there are no informants available who speak Biblical Hebrew. It is likely that (2) answers the question "Who is a good king?" and that (3) answers "What is David?", while the first type (1) is a neutral statement of fact without a question in mind.

61. The Verb הָיָה *hāyāh* (to be). w/Perfect verb is "in the past tense"

In the preceding lessons we have studied four types of non-verbal sentences:

(1) with adjectival predicate: טוֹב הָאִישׁ *tób hā'īš* The man is good

INTRODUCTION TO BIBLICAL HEBREW

- (2) with adverbial predicate: הָאִישׁ בְּבֵיתִי *hā'îš babbáyî* The man is in the house
 (3) with existential predicate: יֵשׁ אִישׁ *yēš 'îš* There is a man
 (4) with nominal predicate: דָּוִד מֶלֶךְ טוֹב *Dāwīd mélek tōb* David is a good king

None of these has any specific tense value, which must rather depend on the context in which the sentence occurs. All of these sentences, however, may be converted into verbal sentences by using the verb הָיָה *hāyāh* which in the perfect has the normal tense values of that form:

יֵשׁ
usually
of noun
was

- (1) הָיָה הָאִישׁ טוֹב *hāyāh hā'îš tōb* The man was good.
 (2) הָיָה הָאִישׁ בְּבֵיתִי *hāyāh hā'îš babbáyî* The man was in the house.
 (3) הָיָה כֶּסֶף *hāyāh késef* There was silver.
 (4) דָּוִד הָיָה מֶלֶךְ טוֹב *Dāwīd hāyāh mélek tōb* David was a good king.

Each is negated with *lō'*. Note that *yēš* is replaced by *hāyāh* in (3) and that a negative existential sentence like *אֵין כֶּסֶף* becomes *לֹא הָיָה כֶּסֶף*. Not

In sentences of the type

הָיָה דָּוִד מֶלֶךְ טוֹב *hāyāh Dāwīd lamélek tōb*

the preposition adds the nuance of "becoming" to the verb of being. Although such a sentence equates two nominal elements, it is nevertheless of type (2).

There was
to
is to become

Note the following use of *l*:

הָיָה שָׂרָה לְאַבְרָהָם אִשָּׁה *hāyāh Sārāh l'Abrahām l'isšāh*

which may be translated "Sarah became Abraham's wife" or "Sarah became a wife of Abraham's" or "Sarah was Abraham's wife." If we replace *l* with *q*, the idea is that of "acting in the place or capacity of, but not actually being":

הָיָה הָאִישׁ לְנֶעַר כְּאָב *hāyāh hā'îš lanná'ar k'āb*

The man was like a father to the youth, or
 The man became the youth's father, as it were.

Of course *hāyāh* (as the past tense of *yēš*) may be used to translate possession in past time:

הָיָה צֹאן לְאַבְרָהָם *hāyāh šō('n) l'Abrahām* Abraham possessed cattle.

Sentences with a participial predicate, such as הָאִישׁ כֹּתֵב, the man is (was) writing, are seldom converted with *hāyāh*. Why this is so will become clearer when we have taken up the syntax of Hebrew narrative below.

62. Noun Plurals (concluded).

Feminine nouns ending in *-et*, *-at*, *-āt*, *-îṭ*, *-ôṭ*, or *-ûṭ* show much variety in the plural. The words given below are a sufficient sampling of this group,

whose forms must be learned singly as they occur. None of these words represents a frequent type.

בַּת	<i>bat</i>	daughter	pl.	בָּנוֹת	<i>bānôt</i>
עֵת	<i>'et</i>	time		עֵתִים	<i>'ittîm</i>
דֶּלֶת	<i>délet</i>	door		דֶּלֶתוֹת	<i>dəlātôt</i>
מִשְׁמֶרֶת	<i>mišméret</i>	office		מִשְׁמָרוֹת	<i>mišmārôt</i>
חַטָּאת	<i>hattāt</i>	sin		חַטָּאוֹת	<i>hattā'ôt</i>
חֲנִית	<i>hānît</i>	spear		חֲנִיתִים	<i>hānîtim</i>
מַלְכוּת	<i>malkût</i>	kingdom		מַלְכוּיֹת	<i>malkûyôt</i>

63. Vocabulary 13.

NOUNS:	חַטָּאת	<i>hattā(')</i>	(pl. חַטָּאוֹת)	sin (f.)
	חֶלֶם	<i>hălôm</i>	(pl. -ôt)	dream
	בַּת	<i>bat</i>	(pl. בָּנוֹת)	daughter
	אֵימָה	<i>'emāh</i>		fear, terror, dread
	שִׁפְחָה	<i>šiphāh</i>	(pl. -ôt)	maidservant, female slave
	אִמָּה	<i>'āmāh</i>	(pl. irreg. 'āmāhôt)	maidservant, female slave
VERBS:	הָיָה	<i>hāyāh</i>	to be, become (+ לְ)	He was
	חָטָא	<i>hātā'</i>	to sin (against: לְ)	He sinned
	חָלַם	<i>hālam</i>	to dream	He dreamed
	לָכַד	<i>lākad</i>	to capture, take captive	He captured

Exercises:

(a) Give the Hebrew for the following sentences orally:

1. Samuel is a just judge. *שמואל היה שופט צדק (was) Samuel was a just judge*
2. Jerusalem is a great city.
3. This servant is a righteous man.
4. The sun and moon are in the heavens. *השמש והירח הם בשמים*
5. The blessing which he spoke is good.
6. The cloud is very large.
7. There are many stars in the sky. *יש הרבה כוכבים בשמים*
8. He has many daughters.
9. The warriors are in the camp.

(b) Transform the sentences of (a) into past tense with the appropriate form of the verb *הָיָה*. (was) *which were*

(c) Translate:

1. אֲכַדּוּ אֶת-הָעָרִים אֲשֶׁר בָּאֶרֶץ הַחַיִּים וְגַם-אֶת-הָעָם אֲשֶׁר בָּהֶן. *They captured the cities which were in the land of the Hittites and also the people in them.*
2. בָּלִילָה חֲלָמְתִי חֶלֶם וְהָהָא חֶלֶם אֲשֶׁר חֲלָמְתִי. *At night I dreamed a dream and this is the dream which I dreamed.*
3. שְׁלַחָה הָאִשָּׁה אֶת-הַשִּׁפְחָה אֶל-הַנָּבִיא. *The woman sent the maidservant to the prophet.*
4. נָפְלָה אִמָּה גְדוֹלָה עַל-הָעָם כִּי חָטְאוּ לַיהוָה. *A great mother fell over the people because they sinned against the Lord.*

INTRODUCTION TO BIBLICAL HEBREW

- 5 יש לי בנות רבות ויפות.
6 לא היינו רעים בעיני הנביא.
7 אימה נפלת על-הארץ כי לכדנו את-הערים.
8 רבות החטאות אשר חטאת לאלהים.
9 כתב בספר את-הדברים אשר ראה בחלום אשר חלם.

(d) Write in Hebrew:

1. We made no treaty with these people.
2. There was no joy in the city that day.
3. We did not find favor in the eyes of the prophet.
4. Where did they find you?
5. These words are a great blessing for the people.
6. The king is a just and righteous man.

LESSON 14

64. The Perfect of ^{arose}קָם *qām* and ^{came}בָּא *bā'*.

The two verbs קָם *qām* (he arose) and בָּא *bā'* (he came) represent a new type of root not mentioned previously. These verbs have essentially biconsonantal roots so far as their verbal inflections are concerned, but because there are sometimes associated with them nouns exhibiting a second form of the same root with *Waw* or *Yodh* in the middle, these roots are classified as II-*Waw* or II-*Yodh* in traditional grammar. They are also spoken of as Hollow Verbs. In the standard lexicon of Biblical Hebrew קָם and בָּא are listed under the roots קוּם and בּוּא respectively. The distinction between roots II-*Waw* and II-*Yodh* will become clear only when certain forms are taken up later; for the present the distinction is immaterial. קָם will be taken as the norm of this class:

3rd m	קָם	<i>qām</i>	he arose	3rd m	קָמוּ	<i>qāmû</i>	they arose
3rd f	קָמָה	<i>qāmāh</i>	she arose				
2nd m	קָמְתָּ	<i>qāmtā</i>	you (m. s.) arose	2nd m	קָמְתֶּם	<i>qamtém</i>	you (m. pl.) arose
2nd f	קָמְתְּ	<i>qāmt</i>	you (f. s.) arose	2nd f	קָמְתֶּן	<i>qamtén</i>	you (f. pl.) arose
1st	קָמְתִּי	<i>qāmtî</i>	I arose	1st	קָמְנוּ	<i>qāmnû</i>	we arose

Note that the stem vowel is short in all persons other than the 3rd. The length of the stem vowel is almost completely dependent on whether or not the stem syllable is open or closed. Unlike verbs previously learned, the accent remains on the stem in the forms of the 3rd fem. sing. and the 3rd common plural.

INTRODUCTION TO BIBLICAL HEBREW

Because בא has א as its final root consonant, we find the same kind of deviation here as with מצא. The full paradigm of this important verb is

בא	bā'	he came	באו	bā'û	they came
באה	bā'āh	she came			
באת	bā(')tā	you (m. s.) came	באתם	bā(')tem	you (m. pl.) came
באת	bā(')t	you (f. s.) came	באתן	bā(')ten	you (f. pl.) came
באתי	bā(')tî	I came	באתנו	bā(')nû	we came

The stem of the participle in these verbs is the same as that of the 3rd masc. sing. perfect:

	SINGULAR	PLURAL
masc.	קם qām	קמים qāmîm
fem.	קמה qāmāh	קמות qāmôt

Stress is normal in these forms, being on the ultima (final syllable). Note that the fem. sing. part. is distinguished from the 3rd fem. sing. perf. only by the position of the stress: קמה qāmāh she arose, but קמה qāmāh arising. Given a sentence such as

האיש קם hā'îš qām,

we may, unless we have the context in which the sentence occurs, translate "the man arose" (perfect) or "the man is arising" (participle). The only criterion that can be applied to an isolated sentence is that the perfect more frequently precedes its subject, while the participle follows it. The above sentence, then, without further information, is *more probably* participial.

65. The Prepositions ^{from} מן min and ^{like} כּ kə with pronominal suffixes.

מִמֶּנִּי	mimménî	from me	מִמֶּנּוּ	mimménû	from us
מִמְּךָ	mimməkā	from you (m. s.)	מִכֶּם	mikkem	from you (m. pl.)
מִמְּךָ	mimmēk	from you (f. s.)	מִכֶּן	mikken	from you (f. pl.)
מִמֶּנּוּ	mimménû	from him	מֵהֶם	mēhem	from them (m. pl.)
מִמֶּנָּה	mimménāh	from her	מֵהֶן	mēhen	from them (f. pl.)
			מֵהֶנָּה	mēhénāh	
כְּמוֹנִי	kāmônî	like me	כְּמוֹנֵנוּ	kāmônû	like us
כְּמוֹךָ	kāmôkā	like you (m. s.)	כְּכֶם	kākem	like you (m. pl.)
כְּמוֹךָ	kāmôk	like you (f. s.)	כְּכֶן	kāken	like you (f. pl.)
כְּמוֹהוּ	kāmôhû	like him	כְּהֶם	kāhem	like them (m. pl.)
כְּמוֹהָ	kāmôhā	like her	כְּהֶן	kāhen	like them (f. pl.)

The forms of the suffixed pronouns with these two prepositions are somewhat different from those already studied. Although a comparison is helpful, it is best to learn these forms as a new paradigm.

The forms *kāmônî* etc. may be used in a quasi-pronominal sense “anyone like me” etc.

(אֵין כְּמֹדוֹהוּ בְּאַרְצָא) 'ên kāmôhû bā'āreš
 There is no one like him (in the land,) or
 There is not his like (or equal) in the land.

66. כֹּל *kōl*. “each, every, all, the whole”

The word כֹּל *kōl* in one form or another corresponds variously to English “each, every, all, the whole.” The uninflected form precedes the noun it modifies and may be joined with *maqqēp* as כֹּל- *kol-* or stand independently as כֹּל *kōl*. The following examples represent typical usage. Note carefully the constructions translated with “each, every,” as opposed to “all.”

כֹּל-יוֹם	<i>kol-yôm</i>	each day, every day
כֹּל-הַיּוֹם	<i>kol-hayyôm</i>	all the day, the whole day, all day
כֹּל-הַיָּמִים	<i>kol-hayyāmîm</i>	all the days
כֹּל-עִיר	<i>kol-'îr</i>	each city, every city
כֹּל-הָעִיר	<i>kol-hā'îr</i>	all the city, the whole city
כֹּל-הָעָרִים	<i>kol-he'ārîm</i>	all the cities.

The expression כֹּל-אֲשֶׁר *kol-'āšer* is used as a compound relative “everything which (or that).” As the object of a verb it is preceded by 'et-:

נָתַן לוֹ אֶת-כֹּל-אֲשֶׁר קָנָה *nātan lô 'et-kol-'āšer qānāh*
 He gave him everything that he had acquired.

With an adjective כֹּל has an indefinite pronominal sense:

כֹּל-חֲדָשׁ *anything new*

67. Vocabulary 14.

NOUNS: כֵּל *kālî* (pl. irreg. כֵּלִים) vessel, utensil

עֶרֶב *'éreb* evening

שֻׁלְחָן *šulhān* (pl. -ôṭ) table

בֹּקֶר *bôqer* morning

VERBS: קָם *qām* to arise

שָׂם *sām* to put, set, place

בָּא *bā'* to come, enter (may be followed by a noun of place without a preposition)

צָם *šām* to fast

גָּר *gār* to sojourn

שָׁתָה *šātāh* to drink

OTHER: עַד *'ad* (Prep.) to; as far as, by, until

כֹּל *kōl* all, each, every

INTRODUCTION TO BIBLICAL HEBREW

Exercises:

(a) Give the Hebrew for the following orally:

- ✓1. He is better than I.
- ✓2. There is none like us.
3. He took the money from us.
4. Have you seen a woman like her?
5. in the whole land which is before the people
6. every joy and every deliverance which I have given to you
7. all the sins which you have sinned
- ✓8. each treaty which I have made with the people
- ✓9. all the gold and all the silver
- ✓10. everything I own (lit. everything which is to me).

(b) Translate:

- 1✓ נפל המלך ארצה ולא קם כל-היום ההוא עד-הערב.
- 2✓ שמנו את-הכלים על-השלחן, הלא מצאתם אתם שם.
- 3 עשו את-הכלים מזהב ומכסף כי הם היו להיכל הגדול אשר בירושלם.
- 4 באו העם העירה בשמחה גדולה כי להם היתה ישועה במלחמה.
- 5 צמנו כל-היום ולא אכלנו לחם ולא שתינו מים.
- 6 אלה האנשים הגרים בתוך העם הזה.
- 7 איפה שמת את-הפרי אשר לקחת מהעץ.
- 8 באו כל-הגבורים הנה כי ידעו כי פה המלך.
- 9 שתו האנשים מים וגם-אכלו לחם.
- 10 זה האיש אשר בחרתם לכם למלך.

(c) Write in Hebrew:

1. She did not see the men who were coming on the road toward the city.
2. The righteous are fasting day and night.
3. God has given us a great victory today.
4. He set out for Jerusalem in the evening.
- ✓5. The Lord is God, and there is none like Him in the earth and in the heavens.
6. They set a large table before the king.
7. They sat there all that night until morning.
8. Many and great are the sins that we have committed.

LESSON 15

68. The Perfect of סָבַב *sābāb*. ("went around")

The root of this verbal type is peculiar in having identical second and third root consonants. The Perfect is as follows:

סָבַב	<i>sābāb</i>	he went around	סָבְבוּ	<i>sābābû</i>	they went around
סָבְבָה	<i>sābābāh</i>	she went around			
סָבַבְתָּ	<i>sabbôtā</i>	you (m. s.) "	סָבַבְתֶּם	<i>sabbôtēm</i>	you (m. pl.) "
סָבַבְתְּ	<i>sabbôt</i>	you (f. s.) "	סָבַבְתֶּן	<i>sabbôtēn</i>	you (f. pl.) "
סָבַבְתִּי	<i>sabbôtî</i>	I went around	סָבַבְנוּ	<i>sabbônû</i>	we went around

Here we find a new feature: before all suffixes beginning with a consonant the stem is *sabbô-*. Otherwise the forms are relatively normal, but note *ā* for *a*, in accordance with §11 (2).

When the last two root consonants are a guttural or *r*, the forms where we should expect doubling are replaced with ones showing compensatory lengthening.

אַרַּב	' <i>ārār</i>	he cursed	אַרַּבּוּ	' <i>ārārû</i>	they cursed
אַרַּבָּה	' <i>ārārāh</i>	she cursed			
אַרַּבְתָּ	' <i>ārôtā</i>	you (m. s.) cursed	אַרַּבְתֶּם	' <i>ārôtēm</i>	you (m. pl.) cursed
אַרַּבְתְּ	' <i>ārôt</i>	you (f. s.) cursed	אַרַּבְתֶּן	' <i>ārôtēn</i>	you (f. pl.) cursed
אַרַּבְתִּי	' <i>ārôtî</i>	I cursed	אַרַּבְנוּ	' <i>ārônû</i>	we cursed

INTRODUCTION TO BIBLICAL HEBREW

69. The Prepositions ^(im)עִם im and ^(et)אֶת- 'et with Pronominal Suffixes.

עִמִּי 'immî with me	עִמָּנוּ 'immānû with us
עִמָּךְ 'immākā with you (m. s.)	עִמָּכֶם 'immākem with you (m. pl.)
עִמָּךְ 'immāk with you (f. s.)	עִמָּכֶן 'immāken with you (f. pl.)
עִמּוֹ 'immô with him	עִמָּם 'immām with them (m. pl.)
עִמָּהּ 'immāh with her	עִמָּן 'immān with them (f. pl.)

An equally common variant of the 1st pers. sing. is עִמָּדִי 'immādî, with me; and of עִמָּם 'immām: עִמָּהֶם 'immāhem, with them.

אִתִּי 'ittî with me	אִתָּנוּ 'ittānû with us
אִתָּךְ 'ittākā with you (m. s.)	אִתָּכֶם 'ittākem with you (m. pl.)
[אִתָּךְ 'ittāk with you (f. s.)]	[אִתָּכֶן 'ittāken with you (f. pl.)]
אִתּוֹ 'ittô with him	אִתָּם 'ittām with them (m. pl.)
אִתָּהּ 'ittāh with her	[אִתָּן 'ittān with them (f. pl.)]

Note the curious contrast between עִמָּכֶם with ā and אִתָּכֶם with a.

70. Final Remarks on אֲשֶׁר.

Since אֲשֶׁר is not normally governed by a preposition in Hebrew, the counterparts of English "to whom," "for whom," and the like must be expressed differently. This is accomplished by using a resumptive pronoun within the relative clause itself, as the following examples will make clear:

the man ^{to whom} I gave the silver → the man ^{who} I gave the silver to him	הָאִישׁ אֲשֶׁר נָתַתִּי לוֹ אֶת-הַכֶּסֶף	hā'îš 'āšer nātattî lô 'et-hakkéseṗ
the city ^{from which} they came → the city ^{which} they came from it	הָעִיר אֲשֶׁר יָצְאוּ מִמֶּנָּה	hā'îr 'āšer yāšə'û mimmennāh
the man ^{with whom} they sat → the man ^{who} they sat with him	הָאִישׁ אֲשֶׁר יָשְׁבוּ אִתּוֹ	hā'îš 'āšer yāšəbû 'ittô

If appropriate, the adverbs שָׁם and שָׁמָּה may be used instead of a pronoun:

the city in which he dwelt → the city which he dwelt there	הָעִיר אֲשֶׁר יָשַׁב שָׁם	hā'îr 'āšer yāšab šām
the city to which he went → the city which he went thither	הָעִיר אֲשֶׁר הָלַךְ שָׁמָּה	hā'îr 'āšer hālak šāmmāh

The resumptive pronoun is optional when אֲשֶׁר refers to the direct object of the verb:

the man whom I sent → the man who I sent him	הָאִישׁ אֲשֶׁר שָׁלַחְתִּי אֹתוֹ	hā'îš 'āšer šālāhtî 'otô
--	----------------------------------	--------------------------

or simply (and normally)

הָאִישׁ שֶׁשָּׁלַחְתִּי

In this and previous paragraphs (§§ 32, 55) we have outlined the more or less normative uses of אֲשֶׁר as a close correspondent of the English relative pronouns. Many instances of אֲשֶׁר are met, however, which do not tally with the simple treatment given here. Most of these uses can be dealt with as they are met if two general tendencies are kept in mind:

(1) אֲשֶׁר tends to take on a compound relative meaning "that which." As such, it may stand as a conjunction at the head of a clause with the force "the fact that..." and further may require the translation value of "since, because," or some other English subordinating conjunction. The exhaustive classification of all these independent pronominal and quasi-conjunctive uses is beyond the scope of an elementary grammar.

(2) Because אֲשֶׁר acquires an independent pronominal status ("that which"), it may occasionally be found with a preceding preposition, quite contrary to common usage.

Resulting from these tendencies and *in regular use as conjunctions are*

יַעַן אֲשֶׁר	yá'an 'ăšer	because (lit. because of the fact that)
אַחֲרֵי אֲשֶׁר	'ahărê 'ăšer	after
כְּאֲשֶׁר	ka'ăšer	as, according as, when

Finally, although most relative clauses are signalled with אֲשֶׁר, it is possible to use a clause to modify a preceding noun with no formal mark of the relationship whatever (the term asyndetic is used to describe this):

Gen. 15:13	בְּאֶרֶץ לֹא לָהֶם	in a land (which is) not theirs
I Sam. 6:9	מִקְרָה הוּא הָיָה לָנוּ	It was a chance thing (that) happened to us.

This type of relative clause is more frequent in poetry than in prose, and more frequent after an indefinite antecedent than a definite one.

71. Vocabulary 15.

NOUNS: מִצְוָה mišwāh (pl. -ōt) commandment

אֹר 'ôr (pl. -îm) light

חֹשֶׁךְ hōšek darkness

אֹיֵב 'ōyēb (pl. -îm) enemy

VERBS: סָבַב sābab to surround, go around

אָרַר 'ārar to curse

עָזַב 'āzab to abandon

עָבַר 'ābar to cross (a place); to transgress
(a commandment)

יָרַשׁ yāraš to inherit

שָׁכַח šākah to forget

CONJUNCTION: כְּאֲשֶׁר ka'ăšer as, according as, when

INTRODUCTION TO BIBLICAL HEBREW

Exercises:

(a) Give the Hebrew for the following orally:

1. the vessel in which there is water
2. the man whom the king summoned
3. the house in which we found a table
4. the evening in which we ate and drank
5. the people with whom he is sojourning
6. the day during (lit. in) which we fasted
7. the cloud from which fire came forth
8. the year in which many fell in battle
9. the law in which there are blessings and wisdom
10. the heavens in which he created the sun, moon, and stars

(b) Translate:

1. עָבְרָנוּ אֶת-הַמִּצּוֹת אֲשֶׁר שָׁם הַנְּבִיא לִפְנֵי הָעָם.
2. הַעֲזֹבָת אֹתִי וְאֶת-הָעָם אֲשֶׁר אִתִּי.
3. וְאֵת הָאָרֶץ אֲשֶׁר יָרִשְׁנוּ כְּאֲשֶׁר אָמַר לָנוּ הָאֱלֹהִים.
4. בְּלֵילָה הַהוּא תִלְמְתִי חֲלוֹם וְבוֹ רָאִיתִי אֶת-הַכּוֹכָבִים אֲשֶׁר בַּשָּׁמַיִם.
5. הָעָם הַלֹּכִים בַּחֲשֶׁךְ כִּי אֵין לָהֶם אוֹר.
6. קְרָא אֱלֹהִים לַחֲשֶׁךְ לְיֵלֶה וְלְאוֹר קְרָא יוֹם.
7. הָאִיִּבִּים סָבְבוּ אֹתִי וְאֵין לִי יְשׁוּעָה מִיהוּהָ כִּי חָטָאתִי חַטָּאוֹת רַבּוֹת לִיהוּהָ וְהוּא אָרַר אֹתִי וְאֶת-הָעָם אֲשֶׁר עִמִּי.
8. עָמַדְנוּ עַל-הַגִּבְעָה וּמִשָּׁם רָאִינוּ כִּי סָבְבוּ הָאִיִּבִּים אֶת-הָעִיר וְהָרְגוּ אֶת-כָּל-הָעָם.
9. לָכֵן אֶת-הָעִיר וְגַם-לִקְחוּ אֶת-כָּל-הַפְּלִים מִהִיכַל.
10. בִּבְקָר עָבַר אֶת-הַנֶּהָר הוּא וְכָל-הָעָם אִתּוֹ כְּמִצְוָה אֲשֶׁר אָמַר אֱלֹהִים לָהֶם.

(c) Write in Hebrew:

1. Light is better than darkness.
2. Have you forgotten the words which I wrote for you in the book?
3. I have transgressed all the laws and all the commandments which you gave to me.
4. The Lord cursed the evil city and all the wicked people who were in it.
5. There are no enemies in this land.
6. The old man gave me good advice, for he knew that I had not done those evil things.

LESSON 16

72. The Construct Chain.

There is in BH no preposition having the same range of meaning expressed by English "of." The of-relationship, the genitive case of the classical languages, has its correspondent in the construct chain:

Absolute	Construct		
הַנָּבִיא	קוֹל	<i>qôl hannābî</i>	the voice of the prophet
הָאָרֶץ	מֶלֶךְ	<i>mélek hā'āreṣ</i>	the king of the land

As these examples show, the simple juxtaposition of two nouns serves to mark a modifying relationship. The first noun in such a chain is said to be in the construct state. In more modern terminology, the first noun occurs in a bound form as opposed to the normal or free form (absolute) used elsewhere.

The construct or bound form of a noun is frequently different from the absolute. This difference has arisen mainly because of the stress situation involved: the first noun loses its primary stress and becomes proclitic to the second noun. Loss of stress may be complete, as commonly with בֶּן (note the *maqqēp*):

בֶּן-הַמֶּלֶךְ *ben-hammélek* the son of the king

but more commonly the first noun retains its stress:

מֶלֶךְ הָאָרֶץ *mélek hā'āreṣ* the king of the land

INTRODUCTION TO BIBLICAL HEBREW

More important than stress difference, however, is the change in vocalization found in many words:

דְּבַר הַמֶּלֶךְ *dabar hammélek* the word of the king

This will be taken up below.

Only the final noun in a construct chain may have the definite article. The definiteness of the entire expression depends on the second noun: if it is made definite with the article or is a proper name, the first noun is also definite:

קוֹל הַנָּבִיא *qôl hannāḇî* the voice of the prophet
קוֹל שְׁמוּאֵל *qôl šamû'ēl* the voice of Samuel

as contrasted with

קוֹל נָבִיא *qôl nāḇî* a voice of a prophet

Thus, the nouns of a construct chain will correspond generally to English "the ... of the ..." or "a ... of a ...". In order to express explicitly "a ... of the ...," the preposition לְ is used (often with אֲשֶׁר) with the normal (absolute) form of the noun:

דְּבַר (אֲשֶׁר) לַמֶּלֶךְ *dāḇār ('āšer) lammélek* a word of the king
מִזְמוֹר לְדָוִד *mizmôr laDāwīd* a psalm of David

Either noun of a construct chain may be pluralized. The special forms of the plural construct will be dealt with in Lesson 18. For the present note that דְּבָרִי *dibrê* is the construct form of דְּבָרִים:

דְּבַר הַנָּבִיאִים *dabar hannāḇî'im* the word of the prophets
דְּבָרִי הַנָּבִיא *dibrê hannāḇî* the words of the prophet
דְּבָרִי הַנָּבִיאִים *dibrê hannāḇî'im* the words of the prophets

Any adjective modifying either noun must follow the entire chain. Some ambiguity may occur here, but agreement in number and gender or the general context is usually a sufficient guide. Be sure all of the following examples are clear (אִשָּׁה and נָשִׁי are the construct forms of אִשָּׁה and נָשִׁים respectively):

דְּבַר הַנָּבִיא הָרָע	the word of the evil prophet
דְּבָרִי הַנָּבִיא הָרָע	or, the evil word of the prophet
דְּבָרִי הַנָּבִיאִים הָרָעִים	the evil words of the prophet
דְּבַר הַנָּבִיאִים הָרָעִים	the word of the evil prophets
אִשָּׁת הָאִישׁ הַטוֹב	the wife of the good man
אִשָּׁת הָאִישׁ הַטוֹבָה	the good wife of the man
נָשֵׁי הָאִישׁ הַיָּפֹת	the beautiful wives of the man
נָשֵׁי הָאֲנָשִׁים הַיָּפִים	the wives of the handsome men

The use of two adjectives, one modifying each noun, is avoided. But two adjectives may modify either noun, as in

^{and the just} ^{the good} ^{the king} ^{words}
 דְּבָרֵי הַמֶּלֶךְ הַטוֹב וְהַיָּשָׁר the words of the good and just king
^{the just} ^{the good} ^{the king}
 דְּבָרֵי הַמֶּלֶךְ הַטוֹבִים וְהַיָּשָׁרִים the good and just words of the king

The construct chain may be extended to three or more nouns, but examples of four or more are very rare:

^{the prophet} ^{the son} ^{the wife}
 אִשְׁתּוֹ בֶּן-הַנָּבִיא the wife of the son of the prophet

The same rules for definiteness and adjectival modification apply.

(Occasionally,) and usually with fixed expressions, the first or second noun of a construct chain may be replaced by a longer phrase. The following types are considered anomalous and should not be used in the exercises:

^{the earth} ^{the heaven} ^{king}
 מֶלֶךְ הַשָּׁמַיִם וְהָאָרֶץ the king of heaven and earth
 (second noun replaced by noun + noun)
^{and deeds} ^{words}
 דְּבָרֵי וּמַעֲשֵׂי הַמֶּלֶךְ the words and deeds of the king
 (first noun replaced by noun + noun)
^{in the} ^{harvest}
 שִׂמְחַת בִּקְצִיר the joy of (or in) the harvest
 (preposition used with second noun; possibly
 a contamination with the verbal idiom
 šāmē^aḥ bə to rejoice in)

Active participles may be construed with a following object (1) as verbs

^{the law} ^{the one}
 הַשֹּׁמֵר אֶת-הַתּוֹרָה the one who is (now actually) keeping the law
 ḥāššōmēr

or (2) in a construct relationship as nouns

שֹׁמֵר הַתּוֹרָה the one who (in general) keeps the law.

As indicated, there is frequently a difference in meaning: as a verb, the reference is real and particular; as a noun, general and non-particular.

The precise meaning of the construct chain is difficult to define. While a rough translation using "of" or the possessive, as in "the king's son," will often suffice, there are many instances where an adjective or prepositional phrase is better:

^{stone} ^{tablet}
 לִיֹּחַ אֶבֶן a stone tablet
 לִיֹּחַ הָאֶבֶן the stone tablet
^{holy} ^{mountain}
 הַר קָדֵשׁ a holy mountain
^{vessel} ^{for water}
 כֵּלֵי מַיִם a vessel for water

The student should keep in mind the fact that in a construct chain the second noun modifies or restricts the first in some way; from this general rule he may proceed to a correct translation as demanded by the context and by

INTRODUCTION TO BIBLICAL HEBREW

proper English usage. Slavish adherence to a single translation pattern should be avoided.

73. The Form of the Construct Singular.

The construct form of a singular noun (exclusive of feminines in *-āh* and a few others) may be derived from the absolute by the application of the following rules:

- (1) Unstressed *ē* and *ā* are replaced by *a*.
- (2) *ā* in a final closed syllable is replaced by *a*.
- (3) *ē* in a final closed syllable usually remains unchanged, but in a small group of words is replaced by *a*.

Below are listed examples of the most frequent noun types:

<i>Absolute</i>	<i>Construct</i>	<i>Rule applied</i>
יָד <i>yād</i>	יַד <i>yad</i>	2
מָקוֹם <i>māqôm</i>	מַקּוֹם <i>maqôm</i>	1
נָבִיא <i>nābî</i>	נַבִּיא <i>nabî</i>	1
כּוֹכַב <i>kôkâb</i>	כַּכּב <i>kôkab</i>	2
הֵיכַל <i>hêkal</i>	הַכּל <i>hêkal</i>	2
מִשְׁפָּט <i>mišpāt</i>	מַשְׁפָּט <i>mišpat</i>	2
גָּנֵב <i>gannāb</i>	גַּנֵּב <i>gannab</i>	2
דָּבָר <i>dābār</i>	דַּבָּר <i>dabar</i>	1 and 2
זָקֵן <i>zāqēn</i>	זַקָּן <i>zaqan</i>	1 and 3 (with change)
שֹׁפֵט <i>šōpēt</i>	שַׁפֵּט <i>šōpēt</i>	3 (without change)
לֶבֶב <i>lēbāb</i>	לַבָּב <i>labab</i>	1 and 2
מֶלֶךְ <i>mélek</i>	מַלְךְ <i>mélek</i>	none
סֶפֶר <i>séper</i>	סַפֵּר <i>séper</i>	none (the <i>ē</i> is stressed)
נָעַר <i>ná'ar</i>	נַעֲר <i>ná'ar</i>	none

74. Vocabulary 16.

NOUNS:	אֶבֶן <i>'ében</i> (pl. <i>-îm</i>)	stone (f.)
	דָּג <i>dāg</i> (pl. <i>-îm</i>)	fish [The fem. דָּגָה <i>dāgāh</i> is used as a collective term.]
	חֲצִי <i>hăšî</i> (no. pl.)	half
	יָם <i>yām</i> (pl. יַמִּים <i>yammîm</i>)	sea; note. יָמָּה <i>yāmmāh</i> seaward, westward.
	לִיָּה <i>lû^ah</i> (pl. <i>-ôṭ</i>)	tablet
	מַלְאכָה <i>malā(')kāh</i>	occupation, work
	עוֹף <i>'ôp</i> (coll., no pl.)	birds, fowl
	עֵשֶׂב <i>'éšeb</i> (coll.)	grass, herbage
	צֶלֶם <i>šélem</i> (pl. <i>-îm</i>)	image, likeness

- VERBS: שָׁבַר *šābar* to break, smash
 שָׁמַע *šāma'* to hear; + אָל or לְ to heed, listen to; + לְקוֹל to obey.
 שָׁבַת *šābat* to cease, rest
 OTHER: לָמָּה *lāmmāh* Why? [Before the gutturals א, ה, and ע the form לָמָּה *lāmāh* is preferred.]

Exercises:

(a) Form the construct singular of the following nouns (all according to rule):

אֵיב	אֹרֶךְ	אֶרֶץ	אִישׁ
גִּבּוֹר	גִּמְלָה	בֵּן	בֶּכֶר
הָר	הִיכָל	דָּבָר	דָּרָךְ
חֵלוֹם	חֵן	זָהָב	זָמָן
פָּסֶף	כֶּסֶף	יוֹם	יָלֵד
לֶחֶם	כְּלִי	כּוֹכָב	כָּרֶם
מִקְדָּשׁ	מָקוֹם	מִלְאָךְ	מִלֵּךְ
עֵיר	עֶבֶד	סֶפֶר	נָבִיא
עָרֶב	עֶזְרָה	עֵץ	עָם
קוֹל	פָּרִי	צָאן	צֶדֶק
שְׁלֵחוֹ	שְׁפָט	שֶׁפֶט	רָעַב

- in proper nouns of long
 - Changeables - adjectives
 - in proper nouns of short
 - no change
 - in proper nouns of long
 - in changeables
 - as singular

a
 Silent Schwa
 is preceded by
 a long vowel
 a vocal schwa
 is preceded by
 a long vowel

(b) Give orally the Hebrew for the following:

- a vessel of silver
- the mountain of the Lord
- the man's camel
- the woman's garden
- the temple of the city
- the boy's dream
- the men's silver
- the servant's voice
- the light of the stars
- the child's bread
- the river of that land

(c) Translate:

פְּרִי הָעֵץ	(1)	קוֹל הַנְּבִיא	(7)
עֵץ הַנֶּזֶן	(2)	עֶבֶד הַמֶּלֶךְ הַטּוֹב	(8)
בֵּן הָאִישׁ הַקָּטָן	(3)	אִישׁ הָעֵיר הָעֲשִׂיר	(9)
אִישׁ הָאִשָּׁה הָרַע	(4)	רָעַב הַדָּלִים	(10)
אִישׁ הָאִשָּׁה הָרַעָה	(5)	עֶזְרָה הַשְּׂמִים הַגָּדוֹל	(11)
שְׁפָט הָעָם הַיָּשָׁר	(6)	זָהָב הַהִיכָל הַיָּקָר	(12)

(d) Translate:

- לֹא שָׁמְעוּ הָעָם לְקוֹל הַנְּבִיא כִּי הָיוּ רָשָׁעִים מְאֹד.
- שָׁבַר הַנְּבִיא אֶת-לֶחֶם הָאֶבֶן וְלֹא נָתַן אֹתוֹ לָעָם.
- לָמָּה שָׁבַתְּ מִהַמְּלָאכָה.
- בְּעֵיר הָרַעָה רָאִינוּ צָלָם גָּדוֹל וְלֹא יָדַעְנוּ מִי הוּא.

INTRODUCTION TO BIBLICAL HEBREW

- (5) האכלתם את-הדגים אשר נתנו לכם.
 עוף השמים יפה מאד.
 The birds of the sky are very beautiful.
- (6) יצא חצי המחנה למלחמה.
 The half of the camp went out to war.
- (7) באנו העירה ולא מצאנו שם את-נביא האלהים.
 We came to the city and did not find there the prophet of the Lord.
- (8) שם הכהן את-ספר התורה על-השלחן.
 There the priest put the book of the law on the table.
- (9) קמתי בבקר ולא זכרתי את-הצ'לם אשר ראיתי בחלום אשר חלמתי.
 I arose in the morning and did not remember the dream which I saw in the dream which I dreamed.
- (10) זה המלך אשר שם העם על-הכסא.
 This is the king who set the people on the throne.
- (11) באה האשה לפני המלך והמלך לא שמע אל-קול האשה.
 The woman came before the king and the king did not listen to the voice of the woman.
- (12) בלילה ובאור היום העם שמעים אל-קול האלהים והלכים בדרך יהוה כמצוה אשר נתן להם.

(e) Write in Hebrew:

1. He crossed the road of the city.
2. Why have you abandoned me to the enemy?
3. Who broke this vessel?
4. He cursed us because we forgot the word of the law.
5. The wicked king took captive the people of Jerusalem.
6. He abandoned me because I sinned against him and did not listen to him.
7. They did not rest until the evening.

LESSON 17

75. The Construct Singular: Minor Types.

Refer to Appendix for "construct" spelling.

- (a) The two words אָב and אָה show a suffixed $-i$ in the construct, with regular reduction of the stem vowel: אָבִי 'ābî, אָהִי 'āhî.
- (b) All nouns of the patterns בֵּית and מֶוֶת show a regular contraction in the construct ($ayi \rightarrow \hat{e}$ and $\bar{a}we \rightarrow \hat{o}$):

בֵּית *báyit* constr. בֵּית *bêt*
מֶוֶת *māwet* constr. מֶוֶת *môt*

- (c) The construct form of בֵּן is commonly proclitic to the following word as בֶּן- (with e). A similar form occurs for שֵׁם but is much less frequent.
- (d) A few nouns outwardly identical to the type זָקָן (constr. *zəqan*) have an unusual construct form; these include

כָּתֵף *kātēp* constr. כָּתֵף *kétep* shoulder
יָרֵךְ *yārēk* constr. יָרֵךְ *yérek* thigh

- (e) Nouns ending in $-eh$ have construct forms in $-ēh$. Other changes are in accordance with the rules given:

שָׂדֶה *sādeh* constr. שָׂדֶה *sādēh*
מַחְנֶה *maḥāneh* constr. מַחְנֶה *maḥānēh*

There are quite a few other apparent exceptions to the basic rules given in

INTRODUCTION TO BIBLICAL HEBREW

Lesson 16. None of these, however, is frequent enough to represent a type; such individual deviations will be noted in the vocabularies when necessary.

76. The Construct Singular of Feminine Nouns in -āh.

After the replacement of the ending -āh by -at, these nouns normally conform to the rules given in the preceding lesson.

שָׁנָה	<i>šānāh</i>	year	constr.	שָׁנַת	<i>šanat</i>	Rule 1
עֲצָה	<i>'ēšāh</i>	advice		עֲצַת	<i>'āsat</i>	Rule 1
מַלְכָּה	<i>malkāh</i>	queen		מַלְכַּת	<i>malkat</i>	No further change
תְּבוּאָה	<i>təbū'āh</i>	produce		תְּבוּאֹת	<i>təbū'at</i>	"
תְּפִלָּה	<i>təpīllāh</i>	prayer		תְּפִלַּת	<i>təpīllat</i>	"
בְּרָכָה	<i>bərākāh</i>	blessing		בְּרַכַּת	<i>birkat</i>	Rule 1 and the Rule of Shewa (§5)*
נִבְלָה	<i>nəbēlāh</i>	corpse		נִבְלַת	<i>niblat</i>	As above.

These last two examples should be clear: the reduction of *a* to *ə* by Rule 1 would have led to **bərəkāt*, which, by the Rule of Shewa, becomes *birkat*.

Two types of variations from the norm are common:

- (1) Most trisyllabic nouns beginning with a closed syllable have penultimately stressed construct forms:

מִלְחָמָה	<i>milḥāmāh</i>	war	constr.	מִלְחָמֶת	<i>milḥemet</i>
מִשְׁפָּחָה	<i>mišpāḥāh</i>	family		מִשְׁפָּחַת	<i>mišpāḥat</i>

- (2) Sometimes the expected reduction of *ē* or *ā* to *ə* does not take place. This is by and large unpredictable and will require special note.

בְּרֵכָה	<i>bārēkāh</i>	pond	constr.	בְּרֵכַת	<i>bārēkat</i>
צָרָה	<i>šārāh</i>	distress		צָרַת	<i>šarat</i>

Most feminine nouns ending in -at, -et, -ūt, -īt, etc., in the absolute are not susceptible to further change in the construct form. Those that are follow the rules. The construct form of אִשָּׁה is quite irregular: אִשֶּׁת *'ēšet*.

77. Vocabulary 17.

NOUNS:	רָקִיעַ	<i>rāqī'</i>	the firmament (apparently considered as a solid barrier by the cosmographers of Genesis)
	יַבְשָׁה	<i>yabbāsāh</i>	dry ground
	אָב	<i>'āb</i> (pl. -ōt)	father
	אָח	<i>'āh</i> (pl. irreg. אָחִים <i>'aḥīm</i>)	brother

* Note the reversion of *k* to *k*. This is unusual; one would expect בְּרֵכַת without *daghes lene*.

בֶּן	<i>bēn</i> (pl. irreg. בָּנִים <i>bānîm</i>)	son
מַלְכָּה	<i>malkāh</i> (pl. -ôṭ)	queen
שֵׁם	<i>šēm</i> (pl. -ôṭ)	name
ADJECTIVES: ראשון	<i>rišôn</i>	first (fem. ראשונה <i>rišônāh</i>)
שני	<i>šēnî</i>	second (fem. שנית <i>šēnît</i>)
שלישי	<i>šālîšî</i>	third (fem. שלישית <i>šālîšît</i>)
רביעי	<i>rabī'î</i>	fourth (fem. רביעית <i>rabī'ît</i>)
חמישי	<i>hāmîšî</i>	fifth (fem. חמישית <i>hāmîšît</i>)
OTHER: על-פני	<i>'al-pānē</i> (prep.)	on the surface of, up against
כֵּן	<i>kēn</i> (adv.)	thus, so (referring to what has been mentioned)

Exercises:

(a) Translate:

בֵּית הַנָּבִיא	(1)	עֲבוֹדַת הָאֵשׁ הַקֶּשֶׁה	(8)
עֲצַת הַמֶּלֶךְ	(2)	יְשׁוּעַת הַגִּבּוֹרִים	(9)
שֵׁנִית הַמִּלְחָמָה הַגְּדוֹלָה	(3)	גִּבְעַת הָאָרֶץ הַהִיא	(10)
בְּרַכַּת הָאֲבוֹת	(4)	בֶּן-הַשֹּׁפֵט	(11)
מְלֶכֶת הַשָּׁמַיִם	(5)	בֵּית הָאֵשׁ הַדֵּל	(12)
תּוֹרַת הָאֱלֹהִים	(6)	שֵׁם הָאָרֶץ הַזֹּאת	(13)
שִׁמְחַת הָעָם הַגְּדוֹלָה	(7)	מַחֲנֵה הָאִיִּבִּים	(14)

(b) Give orally the Hebrew for the following:

1. The rich man's field
2. the father of the king
3. the third battle of the year
4. the youngest (= small) brother of the prophet
5. the fifth word of the law
6. the blessing of the Lord
7. the wisdom of the king
8. the first house of the city
9. the firmament of the heavens
10. the image of God

(c) Reading: The Creation

[N.B. Genuine BH narrative requires the use of a verb form we shall not study until Lesson 22. The reading selections of Lessons 17 to 22 should therefore be regarded as simply sequences of isolated sentences, related in meaning but not in syntax.]

בְּיוֹם הָרִאשׁוֹן בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ. הָאָרֶץ הָיְתָה תֹהוֹ וּבְהוֹ וְחָשֶׁךְ הָיָה
עַל-פְּנֵי הַמַּיִם. בָּרָא אֱלֹהִים אֶת-הָאוֹר. קָרָא לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה. כֵּן עָשָׂה
אֱלֹהִים בְּיוֹם הָרִאשׁוֹן.

INTRODUCTION TO BIBLICAL HEBREW

ביום השני עשה אלהים רקיע בתוך המים והרקיע עמד בין המים אשר תחת השמים ובין המים אשר על השמים. קרא לרקיע שמים. כן עשה ביום השני.

ביום השלישי קבץ אלהים יאת המים אשר תחת השמים אל-מקום אחד. ליבשה קרא אלהים ארץ ולמים קרא ימים. גם ביום השלישי ברא את כל-עשב הארץ ואת-כל-עץ.

(d) Write in Hebrew:

1. The house of stone did not fall.
2. The joy of the people is in the law of the Lord.
3. Half of the young men fell in the battle that day.
4. I drank the water from a stone vessel and I ate the food which was on a wooden table.
5. I sojourned with the people of that land (for) many years.
6. In the morning he set out toward-the-west.
7. The name of this king is David.

7 7 created (bārā')
 7 7
 8 7 called (qārā')
 7 7
 7 7 made (asāh)
 7 7
 7 7 also (gam)
 7 7 on that day (bā-yom)
 7 7

* *tohu wābohu*: a designation of the primordial chaos; "formlessness and void" is an acceptable translation for this rather obscure phrase.

LESSON 18

78. The Construct Forms of Plural Nouns in -îm.

In the construct form of nouns having plurals in -îm, this ending is replaced by -ê. Vowel reductions take place as usual in accordance with the rules given in §73.

<i>Absolute</i>		<i>Construct</i>		<i>Rules applied</i>
יָמִים	yāmîm	יָמֵי	yamê	1
בָּנִים	bānîm	בָּנֵי	banê	1
חֲצִים	hiṣṣîm	חֲצֵי	hiṣṣê	
עָמִים	'ammîm	עָמֵי	'ammê	
סוּסִים	sûsîm	סוּסֵי	sûsê	
זֵיתִים	zêtîm	זֵיתֵי	zêtê	
בְּכוֹרִים	bəḵôrîm	בְּכוֹרֵי	bəḵôrê	
גְּבוּלִים	gəbûlîm	גְּבוּלֵי	gəbûlê	
גְּמָלִים	gəmallîm	גְּמָלֵי	gəmallê	
דְּבָרִים	dəḇārîm	דְּבָרֵי	dəḇārê	1 and rule of ə
אֲנָשִׁים	'anāšîm	אֲנָשֵׁי	'anšê	1 and rule of ə
זִקְנִים	zəqēnîm	זִקְנֵי	zəqənê	1 and rule of ə
כָּלִים	kəlîm	כָּלֵי	kəlê	1
כּוֹכָבִים	kôḵāḇîm	כּוֹכָבֵי	kôḵāḇê	1
הִכָּלִים	hêḵālîm	הִכָּלֵי	hêḵālê	1
מִשְׁפָּטִים	mišpāṭîm	מִשְׁפָּטֵי	mišpāṭê	1
כֹּהֲנִים	kōhānîm	כֹּהֲנֵי	kōhānê	

Apply Stevenson's
Construct form
Rule
drop î m
+ add ê
Reduce as
Proprietary

INTRODUCTION TO BIBLICAL HEBREW

Dissyllabic nouns with penultimate stress (the general type *mélek*) must be singled out for particular attention. Although all these nouns have a common *absolute* plural pattern, the *construct* form cannot be obtained by normal rules:

- (a) Nouns like מֶלֶךְ (with *é*) have *a* or *i* in the stem syllable of the plural construct. The correct vowel must be learned with each word. Following is a list of all words of this group that have been introduced to this point. Hereafter the characteristic vowel of each word will be noted in the vocabularies.

מְלָכִים	מְלָכִי	<i>malkê</i>
עֲבָדִים	עֲבָדִי	' <i>abdê</i>
כְּרָמִים	כְּרָמִי	<i>karmê</i>
יָלָדִים	יָלָדִי	<i>yaldê</i>
דְּרָכִים	דְּרָכִי	<i>darkê</i>
אֲבָנִים	אֲבָנִי	' <i>abnê</i>
נַעֲרִים	נַעֲרִי	<i>na'ârê</i>

- (b) Nouns like סִפְרָה (with *é*) have *i* (sometimes *e*):

סִפְרֵי	סִפְרִים	סִפְרִי	<i>siprê</i>
שִׁבְטֵי	שִׁבְטִים	שִׁבְטִי	<i>šibtê</i> tribes
עֲדָרֵי	עֲדָרִים	עֲדָרִי	' <i>edrê</i> herds

- (c) Nouns like שָׁרֵשׁ (with *ô*) have *o*:

שָׁרֵשׁ	שָׁרְשִׁים	שָׁרְשִׁי	<i>šoršê</i> roots
---------	------------	-----------	--------------------

There are several nouns with irregularities in the plural construct which should be noted here:

רָאשִׁים	<i>rāšîm</i>	רָאשֵׁי	<i>rāšê</i>	No reduction
עָרִים	' <i>arîm</i>	עָרֵי	' <i>arê</i>	No reduction
הָרִים	<i>hārîm</i>	הָרֵי	<i>hārê</i>	No reduction

The construct forms of שָׁמִים and מִים are שָׁמִי *šamê* and מִי *mê* respectively.

79. The Construct Form of Plural Nouns in -ôṭ.

The ending -ôṭ remains in the construct form, which is subject to the same rule (1) of reduction already cited. Here again, if nouns of the types *mélek*, *sēper*, *šôreš* (or *ná'ar*, *zéra'*, 'órah) have plurals in -ôṭ, the stem vowel cannot be predicted on the basis of rules.

שָׁמִי	שָׁמוֹת	שָׁמוֹת	<i>šamôṭ</i>	Rule 1
לִבִּי	לִבּוֹת	לִבּוֹת	<i>libbôṭ</i>	
נַפְשִׁי	נַפְשׁוֹת	נַפְשׁוֹת	<i>napšôṭ</i>	Unpredictable
חֲרִיבִי	חֲרִיבוֹת	חֲרִיבוֹת	<i>ḥarbôṭ</i>	"

Keep ôṭ
a reduce all
properly

אֶרֶץ	אֶרְצוֹת	אֶרְצוֹת	'arṣôṭ	"
אֶרֶח	אֶרְחוֹת	אֶרְחוֹת	'orhôt	
מָקוֹם	מִקְוֹמוֹת	מִקְוֹמוֹת	maqômôt	
בִּרְכָּה	בִּרְכוֹת	בִּרְכוֹת	birkôt	1 and rule of <i>o</i>
שָׂדֶה	שָׂדוֹת	שָׂדוֹת	śadôt	1

The construct plurals of feminine nouns like גִּבְעָה and מְלָכָה take the same vowel as the singular: גִּבְעוֹת but מְלָכוֹת.

80. Vocabulary 18.

NOUNS: אָדָם 'ādām (1) the proper name Adam; (2) a collective term (no pl.) mankind; (3) a singular noun (no pl.) a man ['ādām characterizes a man as opposed to what is not human, while 'iš is man as opposed to woman or child.]

אֲדָמָה 'ādāmāh earth, ground, soil, landed property [sometimes synonymous with 'éres, which retains more of a geographical or political rather than agricultural sense]

בְּהֵמָה bahēmāh (constr. בְּהֵמַת behēmat) (pl. -ôṭ) beast, animal, often used collectively

רִמָּשׁ rémeś (no pl.) a collective term for all creeping things

זָכָר zākār (pl. -îm) a male

נִקְבָּה naqēbāh a female

שַׁבָּת šabbāt (pl. irreg. שַׁבָּתוֹת) sabbath (f.)

ADJECTIVES: שֵׁשִׁי šiššî sixth (fem. שֵׁשִׁית šiššîṭ)

שְׁבִיעִי šəbī'î seventh (fem. שְׁבִיעִית šəbī'îṭ)

אַחֵר 'ahēr other, another (fem. אַחֵרֶת 'ahēret; m. pl. אַחֵרִים 'ahērîm, f. pl. אַחֵרוֹת 'ahērôt)

VERBS: יָצַר yāšar to form, fashion

Note: Three words often confused are

(1) חַי hay, an adjective whose forms are given in §22; "alive, living"

(2) חַיָּה hayyāh, a noun (pl. -ôṭ), used as a general term for any "living thing or animal."

(3) חַיִּים hayyîm, a noun used only in the plural form but with the singular meaning "life, lifetime."

Exercises:

(a) Translate the following phrases. Make sure that all construct forms are clearly understood.

אֲנֹשֵׁי הָעִיר (1)
בְּנֵי הַמֶּלֶךְ (2)

אֲנֹשֵׁי הָעָם (3)
בְּנֵי הָעִיר (4)

INTRODUCTION TO BIBLICAL HEBREW

גְּבֻעוֹת הָאָרֶץ (5) <i>The hills of the land</i>	צִלְמֵי הָאֱלֹהִים (17)
דְּבַר הַסֵּפֶר (6) <i>The word of the book</i>	בְּנוֹת הָעָם (18)
הֵיכְלֵי הָעִיר (7) <i>The temples of the city</i>	דְּרָכֵי הַהָרִים (19)
הָרֵי הָאָרֶץ (8) <i>Mountains of the land</i>	בְּרָכוֹת הַנְּבִיאִים (20)
מְלָכֵי הָאָרֶץ (9) <i>The Kings of the land</i>	גְּמָלֵי הָעָשִׁיר (21)
כּוֹכְבֵי הַשָּׁמַיִם (10) <i>The stars of the sky</i>	גְּבוּרֵי הָעָם (22)
בְּהֵמַת הַשָּׂדֶה (11) <i>Beasts of the field</i>	זִקְנֵי הָעִיר (23)
חֵית הָאָרֶץ (12)	חִלּוּמוֹת הַנֹּעֵר (24)
חַיֵּי הָאִישׁ (13)	יְלָדֵי הַנָּשִׁים (25)
אֲבֹנֵי הַהֵר (14)	יְמֵי הַמְּלָכִים (26)
דְּגֵי הַיָּם (15)	כָּלִי הַהֵיכָל (27)
לוֹחָחוֹת הַתּוֹרָה (16)	מְלָאכֵי הַמֶּלֶךְ (28)

(b) Give first the plural of each noun; then use the construct plural form in the given phrase.

- (1) place, the places of the land
- (2) camp, the camps of the enemy
- (3) commandment, the commandments of the Lord
- (4) river, the rivers of the land
- (5) prophet, the prophets of that city
- (6) book, the books of the prophets
- (7) servant, the servants of the king
- (8) city, the cities of the land
- (9) tree, the trees of the garden
- (10) judge, the judges of the people
- (11) father, the fathers of the children
- (12) son, the sons of the elders

(c) Reading: The Creation (concluded).

בַּיּוֹם הָרִבְעִי בָרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ. הַשָּׁמַיִם הָיוּ הַגְּדוֹל אֲשֶׁר לְיוֹם
וְהָאָרֶץ הָיָה הַקָּטָן אֲשֶׁר לְלֵילָה. עָשָׂה גַם-אֶת-הַכּוֹכָבִים וְנָתַן אֹתָם בְּרָקִיעַ הַשָּׁמַיִם.
בַּיּוֹם הַחֲמִישִׁי בָרָא אֱלֹהִים אֶת-הַדָּגִים אֲשֶׁר בַּיָּם וּבְנִהְרֹת וּבְכָל-הַמַּיִם הָאֲחֵרִים אֲשֶׁר
עַל-הָאָרֶץ. עָשָׂה אֶת-הָעוֹף אֲשֶׁר עַל-הָאָרֶץ וְעַל-כָּל רֶקִיעַ הַשָּׁמַיִם.
בַּיּוֹם הַשִּׁשִּׁי עָשָׂה אֱלֹהִים אֶת-חַיַּת הָאָרֶץ אֶת-כָּל-בְּהֵמָה וְאֶת-כָּל-רֶמֶשׂ. יָצַר אֶת-הָאָדָם
מֵהָאֲדָמָה בְּצֶלֶם אֱלֹהִים. זָכָר וּנְקֵבָה בָרָא אֹתָם.
בַּיּוֹם הַשְּׁבִיעִי שָׁבַת אֱלֹהִים מִכָּל-הַמְּלָאכָה אֲשֶׁר עָשָׂה.
(הַיּוֹם הַשְּׁבִיעִי אֲשֶׁר שָׁבַת אֱלֹהִים בּוֹ הוּא יוֹם הַשַּׁבָּת.)

(d) Write in Hebrew:

1. These are the names of the children of the people who came to Jerusalem.

2. He slew the evil sons of the prophet because they had transgressed the laws of the Lord.
3. He gave money to the first woman, but to the other he gave nothing.
4. Have you seen the stars of the heaven which God placed in the firmament?
5. Where are the tablets of stone which the prophet smashed?
6. The Lord is the salvation of all peoples.

3. 1002: Lsh | sub | Transgressed | evil | prophet sons | He slew #2

727 Give, set, put, offer
 253 nation
 253 image (selem)

LESSON 19

KNOWLEDGE

81. The Independent (Subject) Form of the Personal Pronoun.

		SINGULAR			
1st Person	אֲנִי	'ānî	I	אֲנַחְנוּ	'ānāhnû we
	אַנְכִי	'ānōkî	I		
2nd	אַתָּה	'attāh	you (m. s.)	אַתֶּם	'attem you (m. pl.)
	אַתְּ	'att	you (f. s.)	אַתֶּנָּה / אַתֶּן	'atten, 'attēnnāh you (f. pl.)
3rd	הוּא	hû'	he, it (m. s.)	הֵם / הֵמָּה	hēm, hēmmāh they (m. pl.)
	הִיא	hî'	she, it (f. s.)	הֵנָּה	hēnnāh they (f. pl.)

Remarks: Both forms of the 1st pers. sing. pronoun are very frequent, with no clear difference in meaning or range. A rare alternate of the 2nd fem. sing. is attested: אַתִּי, with final *î*. אֲנֹכִי and אֲנִי occur as very rare variants of אֲנַחְנוּ. The 2nd pers. fem. pl. forms are too infrequent to determine preferences; אַתֶּן is vocalized אַתֶּנָּה in some texts. In the Pentateuch the 3rd pers. fem. sing. is spelled הוּא, (i.e. the masculine form is written but the feminine form is read) the reason for this is obscure. הֵם and הֵמָּה are both frequent, but show slightly different distributions: הֵם dominates in the Pentateuch, while הֵמָּה is commoner in Samuel and several of the poetic books.

The independent forms of the personal pronoun are used mainly as the subjects of sentences, and mostly of non-verbal sentences:

- אֲנִי טוֹב I am good.
- אֲנִי הֹלֵךְ I am walking.
- אֲנִי אִישׁ I am a man.
- אֲנִי בְּבַיִת I am in the house.

They may be used in a variety of disjunctive ways and may stand before the verb in a verbal sentence to give emphasis to the subject. This emphasis need not be strong; it may be merely that the discourse has had a shift in subject, which would not entail any special emphasis in the English translation.

82. The Interrogative Pronouns.

(a) מי *mī* who? Not inflected for number or gender.

^{the thing} מי עשה את-הדבר הזה? Who did this thing?

^{you} מי את? Who are you?

^{the daughter} ^{of} מי את? Whose daughter are you?

^{the money} ^{to whom} למי נתת את-הכסף? To whom did you give the money?

(b) מה *mah* what? Not inflected for number or gender.

The form of this word depends on the beginning of the following word, but in a less consistent way than was the case with the definite article or the conjunction *wa-*. The following simplified rule will cover most instances met:

- (1) Before א ה ר use מה *māh*.
- (2) Before ע ה use מה *meh*.
- (3) Elsewhere, before non-guttural consonants, use מה *mah* plus the doubling of the first consonant of the following word.

Any of these forms may be followed by *maqqēp*.

Both מי and מה are sometimes followed by a demonstrative pronoun, better left untranslated, as in

^{what} מה זאת עשית? What have you done?

מי זה הוא? Who is he?

83. The Prepositions על, אחרי and תחת with Pronominal Suffixes.

These four prepositions, among others, take a set of pronominal endings quite different from those already studied.

1 c. s. ^{to} אלי	'ēlay	עלי	'ālay
2 m. s. אליך	'ēlēkā	עליך	'ālēkā
2 f. s. ^{to} עליך	'ēlāyik	עליך	'ālāyik
3 m. s. אלי	'ēlāw	עלי	'ālāw
3 f. s. אליה	'ēlēhā	עליה	'ālēhā
1 c. pl. ^{to} אלינו	'ēlēnū	עלינו	'ālēnū
2 m. pl. אליכם	'ālēkem	עליכם	'ālēkem
2 f. pl. אליכן	'ālēken	עליכן	'ālēken
3 m. pl. אליהם	'ālēhem	עליהם	'ālēhem
3 f. pl. אליהן	'ālēhen	עליהן	'ālēhen

Implying motion, movement verb
you are walking to me

Note: ~~these~~ suffixes
w/ "י" (y) means
plural

INTRODUCTION TO BIBLICAL HEBREW

	Under		After
1 c. s.	תַּחְתִּי <i>taḥtay</i>	אַחֲרִי <i>'aḥray</i>	
2 m. s.	תַּחְתֶּיךָ <i>taḥtêkā</i>	אַחֲרֶיךָ <i>'aḥrêkā</i>	
2 f. s.	תַּחְתֵּיךְ <i>taḥtáyik</i>	אַחֲרֵיךְ <i>'aḥrâyik</i>	
3 m. s.	תַּחְתִּיו <i>taḥtâw</i>	אַחֲרָיו <i>'aḥrâw</i>	
3 f. s.	תַּחְתֶּיהָ <i>taḥtêhā</i>	אַחֲרֶיהָ <i>'aḥrêhā</i>	
1 c. pl.	תַּחְתֵּינוּ <i>taḥtênû</i>	אַחֲרֵינוּ <i>'aḥrênû</i>	
2 m. pl.	תַּחְתֵּיכֶם <i>taḥtêkem</i>	אַחֲרֵיכֶם <i>'aḥrêkem</i>	
2 f. pl.	תַּחְתֵּיכֶן <i>taḥtêken</i>	אַחֲרֵיכֶן <i>'aḥrêken</i>	
3 m. pl.	תַּחְתֵּיהֶם <i>taḥtêhem</i>	אַחֲרֵיהֶם <i>'aḥrêhem</i>	
3 f. pl.	תַּחְתֵּיהֶן <i>taḥtêhen</i>	אַחֲרֵיהֶן <i>'aḥrêhen</i>	

84. Vocabulary 19.

NOUNS:	נָחָשׁ <i>nāḥāš</i> (pl. -îm)	snake, serpent
	עֲזָרָה <i>'ezer</i>	help, assistance
	צֵלַע <i>šēlā'</i> (pl. -îm or -ôt)	rib, side; the construct form is irregular: צֵלַע <i>šēla'</i>
	שִׁיר <i>šîr</i> (pl. -îm)	song
	בָּשָׂר <i>bāšār</i>	flesh, meat; כָּל-בָּשָׂר <i>kol-bāšār</i> mankind
	מָוֶת <i>māwet</i>	death
ADJECTIVES:	אָרוּר <i>'ārûr</i>	accursed
	נְחִמָּה <i>neḥmād</i>	pleasant
	חָכָם <i>ḥākām</i>	wise; as noun: a wise man
VERBS:	שָׁר <i>šār</i>	to sing (cf. שִׁיר above)
OTHER:	אֵתְמֹל <i>'etmôl</i> or תְּמֹל <i>tāmôl</i> (adv.)	yesterday
	אַחֲרֵי <i>'aḥrê</i>	(prep.) after, behind; (conj.) + אַחֲרֵי <i>'aḥar</i> after

Exercises:

(a) Translate:

- | | |
|---|---|
| אֲנִי הֵלְכִים הָעִירָה (1) | מֶה-יֵצֵר אֱלֹהִים מֶה-אֲדָמָה (7) |
| הָאֵתָם עָלִים יְרוּשָׁלַיִם (2) | מִי זָכָר וּמִי נִקְבָּה (8) |
| לִמָּה אֵתָה צָעַק (3) | מֶה-יּוֹם הַשַּׁבָּת (9) |
| מָה אֵת שְׁתָּה וּמָה אֵת אֲכָלְתָּ (4) | אֲנִי חָנּוּ צָמִים וְהֵם אֲכָלִים (10) |
| אֲנִי כָתַב אֶת-הַדְּבָרִים הָהֵם (5) | הֵם קָרְאוּ אֶל-הַנְּבִיא (11) |
| הָאֵתָן גְּרוֹת בְּתוֹךְ הָעָם הַזֶּה (6) | |

(b) Give orally the Hebrew for the following:

- What is the name of this man?
- Who is the son of the rich woman?
- What did he do on the sixth day?
- What did he call the dry ground?

5. What did you do yesterday?

6. Did you see him yesterday?

(c) Translate:

- (1) שָׁמְעוּ הַנְּעָרִים אֶל-קוֹל הַגְּבוּר כִּי הוּא הָיָה חָכָם מִכָּל-הָאָנָשִׁים.
- (2) יָפָה וְנִחְמָד הָיָן אֲשֶׁר נִטְעָתָ בַּמָּקוֹם הַזֶּה.
- (3) אֲרוּרִים הָאָנָשִׁים הָהֵם כִּי חָטְאוּ לַיהוָה אֱלֹהִים.
- (4) אָכְלָנוּ מִבֶּשֶׁר הַבֶּקָר וּמִמֵּי הַנָּהָר שְׁתִּינוּ.
- (5) לָמָּה לֹא נָתַתָּ אֶת-חֲצִי הַבֶּשֶׁר לַדָּלִים כִּי הָיָה לָהֶם רָעָב.
- (6) אֵיךְ שָׁמַתָּ אֶת-הָאֶבֶן הָאֲחֵרֶת.
- (7) מִי שָׁבַר אֶת-הַפְּלִים הָאֵלֶּה אֲשֶׁר יִצְרַתִּי אֶתְמוֹל.
- (8) אֵלֶּה דְּבָרֵי הַשִּׁיר אֲשֶׁר שָׁר הַמֶּלֶךְ עַל-מוֹת הַגְּבוּרִים הַגְּדוֹלִים.
- (9) אָכְלָה הַפְּהֶמָּה מֵעֵשֶׂב הַשָּׂדֶה.
- (10) מָה הַמֶּלֶאכֶה אֲשֶׁר עָשִׂיתָם אֶתְמוֹל.
- (11) יֵשְׁבוּ שָׁם כָּל-יְמֵי חַיֵּי הַנְּבִיא.

(d) Write in Hebrew:

1. God made woman from the rib of the man.
2. Who are the enemies of this people?
3. These are the words concerning the life of the great king.
4. He made the fish of the seas and the birds of the heavens.
5. In whose image (lit. in the image of whom) did God fashion man?
6. What did he place in the firmament of the heavens on the fourth day?

(e) Reading: In the Garden of Eden

קָרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל-חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא הָיָה עֹזֵר כַּנְּגִדּוֹ.
בָּנָה יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר לָקַח מִן-הָאָדָם לְאִשָּׁה.² הִיטָהּ הָאִשָּׁה אֶת-הָאִישׁ בִּגְן.
הַנָּחֶשׁ הָיָה עָרוֹם³ מִכָּל-חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים. שָׁמְעָה הָאִשָּׁה אֶל-קוֹל הַנָּחֶשׁ
וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הָגֶן אָכְלָה כִּי רָאָתָה כִּי טוֹב וְנִחְמָד הָעֵץ. אָכַל גַּם-הָאָדָם אֶת-
הַפֶּרִי אֲשֶׁר נָתַןָּהּ לוֹ הָאִשָּׁה.

אָמַר אֱלֹהִים אֶל-הָאָדָם לֵאמֹר הַמֵּן הָעֵץ אֲשֶׁר בְּתוֹךְ-הָגֶן אָכַלְתָּ. אָמַר הָאָדָם לְאִמְרָה הָאִשָּׁה
אֲשֶׁר נָתַתָּ עִמָּדִי הִיא נָתַנָּה לִּי מִן-הָעֵץ. אָמַר יְהוָה אֱלֹהִים לְאִשָּׁה: מַה-זֹּאת עָשִׂיתָ. וְהָיָה
אִמְרָהּ לוֹ אֶת-כָּל-אֲשֶׁר אָמַר הַנָּחֶשׁ אֵלַי. אָמַר יְהוָה אֱלֹהִים: כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה
מִכָּל-הַבְּהֵמָה וּמִכָּל-חַיַּת הַשָּׂדֶה. יֵצֵאוּ הָאָדָם וְהָאִשָּׁה מִן-הָגֶן כִּי חָטְאוּ חֲטָאת לַיהוָה אֱלֹהִים.

Notes to Reading:

1. "suitable for him"
2. בָּנָה in the sense "to build or make something into something else"
3. "crafty, shrewd"
4. Note the frequent partitive use of מִן: "some of the fruit"

LESSON 20

85 The Noun with Pronominal Suffixes.

Possession

Pronominal possession, such as "my book," "his king," etc., is indicated in Hebrew by suffixation of the pronominal element. The forms of the pronoun attached to the singular noun are more or less the same as those used with the prepositions already studied. The major difficulty lies, as usual, in the alterations of the nominal stem rather than in the endings. Here is the paradigm of סוס (horse), the stem of which remains unchanged throughout:

י	סוסי	<i>sûsî</i>	my horse	סוסנו	<i>sûsênû</i>	our horse
וְ	סוסְךָ	<i>sûsākā</i>	your (m. s.) horse	סוסְכֶם	<i>sûsākem</i>	your (m. pl.) horse
וְ	סוסְךָ	<i>sûsēk</i>	your (f. s.) horse	סוסְכֶן	<i>sûsāken</i>	your (f. pl.) horse
וְ	סוסו	<i>sûsô</i>	his horse	סוסָם	<i>sûsām</i>	their (m. pl.) horse
וְ	סוסָהּ	<i>sûsāh</i>	her horse	סוסָנָן	<i>sûsān</i>	their (f. pl.) horse

Special note should be made of the following points:

(1) The 2nd pers. fem. sing. and the 1st pers. com. pl. always have -ē-. Recall that the prepositions are mixed in this regard, with *ā* in some cases (*bāk*, *lāk*, *'immāk*) and *ē* in others (*mimmēk*).

(2) The *ā* of סוסְךָ *sûsākā* should be thought of as properly part of the suffix (*sûs* + *ākā*) and not part of the noun stem. On the contrary, the *ā* of סוסְכֶם *sûsākem* and סוסְכֶן *sûsāken* should be taken as part of the noun stem (*sûsā* + *kem*). The reason for this apparently arbitrary distinction will become clear below.

Let us next look at these same suffixes on a noun like דָּבָר :

דְּבָרִי	<i>dəḇārî</i>	דְּבָרֵינוּ	<i>dəḇārēnû</i>
דְּבָרְךָ	<i>dəḇārākā</i>	דְּבָרְכֶם	<i>dəḇarkem</i>
דְּבָרֶיךָ	<i>dəḇārēk</i>	דְּבָרְכֶן	<i>dəḇarken</i>
דְּבָרֹו	<i>dəḇārô</i>	דְּבָרָם	<i>dəḇārām</i>
דְּבָרָהּ	<i>dəḇārāh</i>	דְּבָרָן	<i>dəḇārān</i>

The shift of the stress from the noun stem to the suffix has produced the same kind of reduction we encountered in the plural and construct forms, namely, *ā* and *ē* in propretonic (two before the main stress) open syllables are replaced by *a*. The 2nd pers. forms are the only ones that require comment. As suggested above, the *a* of *-ākā* is taken as part of the suffix; this leaves the final stem syllable open (*də-bā-rā-kā*); and the noun stem before this suffix will accordingly have in most cases the same form as the 1st pers. sing. The endings of the 2nd pers. pl., however, are *-kēm* and *-kēn* (without *a*); the final syllable of the noun stem is closed (*də-bar-kēm*) and the vowel, if possible, is shortened. The noun stem before these two suffixes is most often identical to the construct form. To understand the stem changes, then, the suffixes must be considered as of two kinds: (1) those beginning with a consonant, often called "heavy" (*-kēm* and *-kēn*), and (2) those beginning with a vowel (all the rest), often called "light."

Feminine nouns in *-āh* have *-āt* before the light suffixes and *-at* before the heavy suffixes:

תּוֹרָתִי	<i>tôrātî</i> my law etc.	תּוֹרָתֵנוּ	<i>tôrātēnû</i>
תּוֹרָתְךָ	<i>tôrātākā</i>	תּוֹרָתְכֶם	<i>tôratkem</i>
תּוֹרָתְךָ	<i>tôrātēk</i>	תּוֹרָתְכֶן	<i>tôratkēn</i>
תּוֹרָתוֹ	<i>tôrātô</i>	תּוֹרָתָם	<i>tôrātām</i>
תּוֹרָתָהּ	<i>tôrātāh</i>	תּוֹרָתָן	<i>tôrātān</i>

Fem Word
Pronominal
Suffixes

Nouns with penultimate stress, like *mélek* and *ná'ar*, and certain other irregular types will be treated separately in later lessons. The following table includes most of the remaining common types of singular nouns illustrated with light and heavy suffixes. Be sure that the phonetic changes noted in the comments are clear.

Sing. Abs.	w. suff. 1 s.	w. suff. 2 pl.	Comments
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1. Monosyllabic nouns:

יָד <i>yād</i> זָהָרֵד	יָדִי <i>yādi</i> זָהָרֵדִי	יָדְכֶם <i>yedkēm</i> זָהָרֵדְכֶם	Irregular; we expect <i>yadkēm</i> .
עַם <i>'am</i> נָשִׁים	עַמִּי <i>'ammî</i> נָשִׁים	עַמְּכֶם <i>'ammākēm</i> נָשִׁים (P. 100)	Cf. pl. stem in <i>'ammîm</i> .
אֵם <i>'ēm</i>	אִמִּי <i>'immi</i>	אִמְּכֶם <i>'immākēm</i>	Cf. pl. stem in <i>'immôt</i> .
שִׁיר <i>šîr</i>	שִׁירִי <i>šîrî</i>	שִׁירְכֶם <i>šîrakēm</i>	

INTRODUCTION TO BIBLICAL HEBREW

man	אִישׁ (ms)	אִשָּׁה (ms)	אִשָּׁה (pl)
city	עִיר 'ir	עִירִי 'irî	עִירֵיכֶם 'irākem
voice	קוֹל qôl	קוֹלִי qôlî	קוֹלֵיכֶם qôlākem
day	יוֹם yôm	יוֹמִי yômî	יוֹמֵיכֶם yômākem
	רֹאשׁ rō(')š	רֹאשִׁי rō(')šî	רֹאשֵׁיכֶם rō(')šākem
horse	סוֹס sūs	סוֹסִי sūsî	סוֹסֵיכֶם sūsākem

2. Nouns with -āyi- and -āwe-:

house	בַּיִת báyit	בֵּיתִי bêtî	בֵּיתְכֶם bêtākem	Note -āyi- → -ê-
Devel	מֶוֶת mawet	מוֹתִי môtî	מוֹתְכֶם môtākem	Note -āwe- → -ô-

3. Dissyllabic nouns:

Novel	רֶכֶשׁ rākûš	רֶכֶשִׁי rākûšî	רֶכֶשְׁכֶם rākûšākem	
dream	חֶלֶם ḥālôm	חֶלֶמִי ḥālômî	חֶלֶמְכֶם ḥālômākem	
word	דָּבָר dābār	דְּבָרִי dābārî	דְּבָרְכֶם dābārākem	Propretonic reduction.
old man	זָקֵן zāqēn	זָקֵנִי zāqēnî	זָקֵנְכֶם zāqānākem	Propretonic reduction.
prophet	נָבִיא nābî	נָבִיאִי nābîî	נָבִיאְכֶם nābîākem	Prop. red.; ā after gutt.
place	מָקוֹם māqôm	מָקוֹמִי māqômî	מָקוֹמְכֶם māqômākem	Prop. red.
star	כּוֹכָב kôkāb	כּוֹכָבִי kôkābî	כּוֹכָבְכֶם kôkābākem	
judgment	מִשְׁפָּט mišpāt	מִשְׁפָּטִי mišpātî	מִשְׁפָּטְכֶם mišpātākem	
enemy	אֹיֵב 'ōyēb	אֹיֵבִי 'ōyēbî	אֹיֵבְכֶם 'ōyēbākem	
righteous	צַדִּיק šaddîq	צַדִּיקִי šaddîqî	צַדִּיקְכֶם šaddîqākem	

4. Feminine nouns in -āh:

year	שָׁנָה šānāh	שָׁנָתִי šānātî	שָׁנָתְכֶם šānatākem	Propretonic reduction.
war	עֶשָׂה 'ēšāh	עֶשָׂתִי 'āšātî	עֶשָׂתְכֶם 'āsatākem	Propretonic reduction.
torah	תּוֹרָה tōrāh	תּוֹרָתִי tōrātî	תּוֹרָתְכֶם tōratākem	
binah	בִּינָה bînāh	בִּינָתִי bînātî	בִּינָתְכֶם bînatākem	
hukqah	חֻקָּה huqqāh	חֻקָּתִי huqqātî	חֻקָּתְכֶם huqqatākem	
hill	גִּבְעָה gib'āh	גִּבְעָתִי gib'ātî	גִּבְעָתְכֶם gib'atākem	
adamah	אֲדָמָה 'ādāmāh	אֲדָמָתִי 'admātî	אֲדָמָתְכֶם 'admatākem	Propretonic reduction and Rule of Shewa.
barakah	בְּרָכָה bārākāh	בְּרָכָתִי birkātî	בְּרָכָתְכֶם birkatākem	Propretonic reduction and Rule of Shewa.
work	עֲבֹדָה 'ābôdāh	עֲבֹדָתִי 'ābôdātî	עֲבֹדָתְכֶם 'ābôdatākem	
pillah	תְּפִלָּה təpillāh	תְּפִלָּתִי təpillātî	תְּפִלָּתְכֶם təpillatākem	

The suffixes attached to the plural noun have the forms given in the preceding lesson for אַל and עַל. When a noun plural ends in -îm, these suffixes replace the plural ending. They should thus be thought of as a fusion of the plural ending and the pronominal element:

due its plurals

my סוּסַי <i>sûsay</i> - my horses etc. אַי	סוּסֵינוּ <i>sûsênû</i>	הָנִיךְ <i>hânîk</i>	<i>Masculine Noun Plurals</i>
your סוּסֵיךָ <i>sûsêkā</i>	סוּסֵיכֶם <i>sûsêkem</i>	הָנִיכֶם <i>hânîkem</i>	
your סוּסֵיךָ <i>sûsâyik</i>	סוּסֵיכֶן <i>sûsêken</i>	הָנִיכֶן <i>hânîken</i>	
his סוּסָיו <i>sûsâw</i>	סוּסֵיהֶם <i>sûsêhem</i>	הָנִיחֶם <i>hânîhem</i>	
his סוּסֵיהֶם <i>sûsêhâ</i>	סוּסֵיהֶן <i>sûsêhen</i>	הָנִיחֶן <i>hânîhen</i>	

דְּבָרַי <i>dəbāray</i>	דְּבָרֵינוּ <i>dəbārênû</i>
דְּבָרֶיךָ <i>dəbārêkā</i>	דְּבָרֵיכֶם <i>dibrêkem</i>
דְּבָרֶיךָ <i>dəbārâyik</i>	דְּבָרֵיכֶן <i>dibrêken</i>
דְּבָרָיו <i>dəbārâw</i>	דְּבָרֵיהֶם <i>dibrêhem</i>
דְּבָרֵיהֶם <i>dəbārêhâ</i>	דְּבָרֵיהֶן <i>dibrêhen</i>

don't forget pronominal suffixes

Note the stress difference when the endings of the 2nd pers. and 3rd pers. pl. are added. Here a noun with two changeable vowels will undergo the double reduction met in the plural construct form.

Nouns with plurals in -ôt add these same suffixes, but directly to the plural ending without replacement.

תּוֹרוֹתַי <i>tôrôtay</i> my laws etc.	תּוֹרוֹתֵינוּ <i>tôrôtênû</i>
תּוֹרוֹתֶיךָ <i>tôrôtêkā</i>	תּוֹרוֹתֵיכֶם <i>tôrôtêkem</i>
תּוֹרוֹתֶיךָ <i>tôrôtâyik</i>	תּוֹרוֹתֵיכֶן <i>tôrôtêken</i>
תּוֹרוֹתָיו <i>tôrôtâw</i>	תּוֹרוֹתֵיהֶם <i>tôrôtêhem</i>
תּוֹרוֹתֵיהֶם <i>tôrôtêhâ</i>	תּוֹרוֹתֵיהֶן <i>tôrôtêhen</i>

בְּרֻכּוֹתַי <i>birkôtay</i>	בְּרֻכּוֹתֵינוּ <i>birkôtênû</i>
בְּרֻכּוֹתֶיךָ <i>birkôtêkā</i> etc.	בְּרֻכּוֹתֵיכֶם <i>birkôtêkem</i> etc.

The suffix -êhem is occasionally replaced by -ām, as in אֲבוֹתָם for אֲבוֹתֵיהֶם their fathers.

A complete list of noun types, under which all nouns used in this book are classified, will be found in Appendix A. When in doubt about the behavior of a noun stem before the pronominal suffixes the reader should locate the noun in the glossary and refer to the number indicated for the reference list.

The following selection of the most frequent plural types should prove adequate for most purposes:

abs. pl.	w. suff. 1 s.	w. suff. 2 m. pl.	
דָּמִים <i>dāmîm</i>	דָּמִי <i>dāmay</i>	דָּמֵיכֶם <i>dāmêkem</i>	blood
בָּנִים <i>bānîm</i>	בָּנִי <i>bānay</i>	בָּנֵיכֶם <i>bānêkem</i>	sons
יָמִים <i>yāmîm</i>	יָמִי <i>yāmay</i>	יָמֵיכֶם <i>yāmêkem</i>	days
שָׁנִים <i>šānîm</i>	שָׁנִי <i>šānay</i>	שָׁנֵיכֶם <i>šānêkem</i>	years

INTRODUCTION TO BIBLICAL HEBREW

נָשִׁים <i>nāšîm</i>	נָשִׁי <i>nāšay</i>	נְשֵׁיכֶם <i>nəšēkēm</i>	wives
עַמִּים <i>'ammîm</i>	עַמִּי <i>'ammay</i>	עַמֵּיכֶם <i>'ammēkēm</i>	peoples
חֲצִים <i>hiṣšîm</i>	חֲצִי <i>hiṣṣay</i>	חֲצֵיכֶם <i>hiṣṣēkēm</i>	arrows
שִׁירִים <i>šîrîm</i>	שִׁירִי <i>šîray</i>	שִׁירֵיכֶם <i>šîrēkēm</i>	songs
סוּסִים <i>sûsîm</i>	סוּסִי <i>sûsay</i>	סוּסֵיכֶם <i>sûsēkēm</i>	horses
עָרִים <i>'ārîm</i>	עָרִי <i>'āray</i>	עָרֵיכֶם <i>'ārēkēm</i>	cities
בָּתִּים <i>bāttîm</i>	בָּתִּי <i>bāttay</i>	בָּתֵּיכֶם <i>bāttēkēm</i>	houses
דְּבָרִים <i>dəbārîm</i>	דְּבָרִי <i>dəbāray</i>	דְּבָרֵיכֶם <i>dibrēkēm</i>	words
אָנָשִׁים <i>'anāšîm</i>	אָנָשִׁי <i>'anāšay</i>	אָנָשֵׁיכֶם <i>'anšēkēm</i>	men
זִקְנִים <i>zəqēnîm</i>	זִקְנִי <i>zəqēnay</i>	זִקְנֵיכֶם <i>zīqnēkēm</i>	elders
נְבִיאִים <i>nəbî'îm</i>	נְבִיאִי <i>nəbî'ay</i>	נְבִיאֵיכֶם <i>nəbî'ēkēm</i>	prophets
מִשְׁפָּטִים <i>mišpātîm</i>	מִשְׁפָּטִי <i>mišpāṭay</i>	מִשְׁפָּטֵיכֶם <i>mišpātēkēm</i>	judgements
אֹיְבִים <i>'ōyabîm</i>	אֹיְבִי <i>'ōyabay</i>	אֹיְבֵיכֶם <i>'ōyabēkēm</i>	enemies
בָּנוֹת <i>bānôt</i>	בָּנוֹתִי <i>bənōṭay</i>	בָּנוֹתֵיכֶם <i>bənōtēkēm</i>	daughters
תּוֹרוֹת <i>tôrôt</i>	תּוֹרוֹתִי <i>tôrōṭay</i>	תּוֹרוֹתֵיכֶם <i>tôrôtēkēm</i>	laws
מַלְכוֹת <i>malākôt</i>	מַלְכוֹתִי <i>malkōṭay</i>	מַלְכוֹתֵיכֶם <i>malkōtēkēm</i>	queens
גְּבוּעוֹת <i>gabā'ôt</i>	גְּבוּעוֹתִי <i>gib'ōṭay</i>	גְּבוּעוֹתֵיכֶם <i>gib'ōtēkēm</i>	hills
מִצְוֹת <i>mišwôt</i>	מִצְוֹתִי <i>mišwōṭay</i>	מִצְוֹתֵיכֶם <i>mišwōtēkēm</i>	commandments
בְּרָכוֹת <i>berākôt</i>	בְּרָכוֹתִי <i>birkōṭay</i>	בְּרָכוֹתֵיכֶם <i>birkōtēkēm</i>	blessings

Note that *-ôt* plurals have the same stem as the construct plural before all the suffixes, while *-îm* plurals have the construct plural stem only before *-kēm*, *-kēm*, *-kēm*, and *-kēm*.

A noun with a pronominal suffix is definite. Therefore

(1) a modifying adjective has the definite article:

סוּסִי הַחֲזָק my strong horse
דְּבָרָיו הַטּוֹבִים his good words

(2) when it is the direct object of a verb, the preposed *'et* is required:

רָאִיתִי אֶת-סוּסוֹ I saw his horse.

But when the noun refers to a part of the body *'et* is frequently omitted:

שָׁלַח יָדוֹ He put forth (lit. sent) his hand.

86. Vocabulary 20.

NOUNS: חוּץ *hûṣ* the outside; חוּצָה *hûṣāh* and הַחוּצָה *hahûṣāh* to the outside, outwards; לְ חוּץ *miḥûṣ la-* on the outside of
חַיִּל *háyil* (pl. חַיִּלִּים) strength; army; wealth. Very frequent in the phrase גִּבּוֹר חַיִּל a warrior, fighter
מִסְפָּר *mišpār* number, enumeration; לְ אֵין מִסְפָּר (are) without

number, innumerable; from this idiom מִסְפָּר comes to be used alone in the sense of "numerable," i.e. "few" — e.g. אֲנָשִׁי מִסְפָּר a few men (lit. men of number)

מֶרְכָבָה	<i>merkābāh</i> (pl. מֶרְכָבוֹת) chariot
סוּס	<i>sūs</i> (pl. -īm) horse
פָּרָשׁ	<i>pārāš</i> (constr. פָּרָשׁ; pl. פָּרָשִׁים) horseman, rider
צָבָא	<i>ṣābā'</i> (constr. צָבָא; pl. -ōt) army, host (of soldiers, angels, celestial bodies). Also in the frequent designations of God as יְהוָה צָבָאוֹת or אֱלֹהֵי צָבָאוֹת
רוּחַ	<i>rūḥ</i> (pl. -ōt) breath, wind, spirit (f.)
צוּר	<i>śūr</i> (pl. -īm) rock, cliff; fig. support, defence
קָהָל	<i>qāhāl</i> assembly, congregation
קִיר	<i>qîr</i> (pl. -ōt) wall
ADJECTIVES:	חָדָשׁ <i>hādāš</i> new
	חָזָק <i>hāzāq</i> strong, firm, hard
VERBS:	רָכַב <i>rākab</i> to ride

Exercises:

(a) Translate. Be sure you understand why the stems appear as they do.

- 9 זְהַבְךָ זֶהְבֶּכֶם
10 חֲכֻמָּתוֹ חֲכֻמָּתָם
11 מִצֻּתֶּיךָ מִצֻּתֵּיהֶם
12 יִשְׁעֵיךָ יִשְׁעֵיהֶם
13 נִהְרֵיךָ נִהְרֵיהֶם
14 מוֹתֵיךָ מוֹתֵיהֶם
15 שְׁלֻחֶיךָ שְׁלֻחֵיהֶם

- 1 קוֹלְךָ קוֹלֵיהֶם
2 זִקְנֵיךָ זִקְנֵיהֶם
3 שְׁנֵיךָ שְׁנֵיהֶם
4 שְׁמֹרֶתְךָ שְׁמֹרֶתֵיהֶם
5 כִּסְאֵי כִסְאֵיהֶם
6 כּוֹכְבֵיךָ כּוֹכְבֵיהֶם
7 אוֹרֵיךָ אוֹרֵיהֶם
8 אֲדָמְתְּךָ אֲדָמְתֵיהֶם

(b) Give the Hebrew for the following orally:

1. your (m. s.) people, your tree, your birds
2. your (m. pl.) song, your advice, your (small) cattle
3. my places, my camps, my hunger, my commandments
4. my voice, my law, my messengers, my prophet
5. his firmament, his tablet, his throne, his palace
6. his words, his fish (pl.), his camels, his blessings
7. their (f. pl.) enemies, their warriors, their death

(c) Translate:

- (1) אֵין מִסְפָּר לְחֵיל הָאֵיב. יֵשׁ לָהֶם גְּבוּרִים כְּמִסְפָּר כּוֹכְבֵי הַשָּׁמַיִם.
(2) אֵין כָּל-חֲדָשׁ תַּחַת הַשָּׁמֶשׁ.

INTRODUCTION TO BIBLICAL HEBREW

- (3) קם מֶלֶךְ חָדָשׁ עַל-הָאָרֶץ.
- (4) חֹזֶק הוּא מִמֶּנִּי.
- (5) אֲנֹכִי בָא אֵלֶיךָ בְּשֵׁם יְהוָה צְבָאוֹת.
- (6) שִׁלַּח הַמֶּלֶךְ אֶת-סוּסָיו אֶת-מִרְכָּבוֹתָיו וְאֶת-פָּרָשָׁיו.
- (7) שָׂרוּ אֶת-שִׁירָם הַחֲדָשׁ לַיהוָה.
- (8) רָאִיתִי אֶת-הַשָּׁמַשׁ וְאֶת-הַיָּרֵחַ וְאֶת-הַכּוֹכָבִים וְאֶת-כָּל-צֶבֶא הַשָּׁמַיִם.
- (9) אֱלֹהֵי שְׁמוֹת כָּל-גִּבּוֹרֵי הַחַיִּל אֲשֶׁר נָפְלוּ בַּמִּלְחָמָה הֵיִיא.
- (10) בָּנוּ בֵּית חָדָשׁ בְּעִירָם.
- (11) הִרְעַב הָיָה חֹזֶק בָּאָרֶץ וְלֹא הָיָה לָחֶם לָעָם.
- (12) אָמַר אֱלֹדֵי הַמִּלְחָמָה: יְהוָה עִמָּךְ גִּבּוֹר הַחַיִּל.
- (13) שִׁבְרָה רוּחַ גְּדוּלָּה וַחֲזוּקָה אֶת-צוּרֵי הַהָרִים.
- (14) אֲרֻדִּים אֲנָשֶׁיךָ כִּי חָטְאוּ בְּעֵינֵי יְהוָה.
- (15) רָאִינוּ אֶת-הָאֲנָשִׁים רֹכְבִים עַל-סוּסֵיהֶם.
- (16) מִי גִבּוֹר הַחַיִּל הִרְכַּב עַל-הַמִּרְכָּבָה.

(d) Write in Hebrew:

1. He took a rib from the man and from it he made a woman.
2. The song which they sang was pleasant and good.
3. The enemy is too strong for our warriors.
4. They slew the beast and ate (from) its flesh.
5. This is a new song about horsemen, chariots, and war.
6. There is no help for our congregation.
7. The wall of their great city fell.

LESSON 21

87. Stative Verbs. \bar{o} , \bar{e}

In addition to verbs like those already studied there is a much smaller group with \bar{e} or \bar{o} in the final stem syllable of the perfect. The majority of these verbs are stative, i.e. they denote the state of the subject rather than describing an action, and are translated in English mainly by adjectives:

כָּבֵד *kābēd* he is heavy, was heavy, has become heavy

זָקֵן *zāqēn* he is old, was old, has become old

state of being heavy
state of being old

There are other verbs of the regular *a*-perfect type which belong to this category on the basis of their meaning and which, to judge from other inflectional forms they exhibit, originally belonged to the stative inflectional category as well, but in the course of time have been assimilated to the dominant *a*-perfect type because their meaning shifted from a purely stative one to an action, such as

קָרַב *qārab* he is (was, has become) near; he approached.

Then too, there are verbs with perfects in \bar{e} which are treated as transitive active, with a direct object, such as

שָׂנֵא *sānē'* he hated.

Formally, there are \bar{e} -verbs in the uncomplicated trilateral class (כָּבֵד *kābēd*), in the class III-*Aleph* (מָלֵא *mālē'* to be full), and in the class of Hollow Verbs (מָת *mēt* he died); there are \bar{o} -verbs in the uncomplicated trilateral class

INTRODUCTION TO BIBLICAL HEBREW

and in the hollow class (בש *bōš* he was ashamed). The inflection of these verbs is given below in parallel columns to facilitate comparison. The most frequent type, that of *kābēd*, is given in full as a model. The others are given with conjectured forms in parentheses since not all the forms are attested in BH.

Be aware of vowel pointing differences

	to be heavy		to be afraid
כָּבֵד	<i>kābēd</i>	יָרָא	<i>yārē'</i>
כָּבְדָה	<i>kābədāh</i>	יָרְאָה	<i>yārə'āh*</i>
כָּבִידָה	<i>kābādā</i>	יָרְאֶתָ	<i>yārētā</i>
כָּבִידָה	<i>kābādī</i>	יָרְאֶתָ	<i>yārēt *</i>
כָּבִידָתִי	<i>kābādī</i>	יָרְאֶתִי	<i>yārētī</i>
כָּבְדוּ	<i>kābədū</i>	יָרְאוּ	<i>yārə'ū</i>
כָּבְדָתֶם	<i>kābādtem</i>	יָרְאֶתֶם	<i>yārētem</i>
כָּבִידְתֶּן	<i>kābādten</i>	[יָרְאֶתֶן]	<i>yārēten</i>
כָּבְדֵנוּ	<i>kābādnu</i>	יָרְאוּ	<i>yārēnū</i>

	to die		to be able		to be ashamed
מָת	<i>mēt</i>	יָכַל	<i>yākōl</i>	בָּשׁ	<i>bōš</i>
מָתָה	<i>mētāh</i>	יָכְלָה	<i>yākālāh</i>	בָּשָׂה	<i>bōšāh</i>
מָתָה	<i>māttā</i>	יָכְלָתָ	<i>yākōltā</i>	[בָּשָׂתָ]	<i>bōštā</i>
[מָתָ]	<i>māttī</i>	יָכְלָתָ	<i>yākōlt</i>	בָּשָׂתָ	<i>bōšt</i>
מָתִי	<i>māttī</i>	יָכְלָתִי	<i>yākōltī</i>	בָּשָׂתִי	<i>bōštī</i>
מָתוּ	<i>mētū</i>	יָכְלוּ	<i>yākālū</i>	בָּשׁוּ	<i>bōšū</i>
[מָתֶם]	<i>mattem</i>	יָכְלֶתֶם	<i>yākōltem</i>	[בָּשָׂתֶם]	<i>boštem</i>
[מָתֶן]	<i>matten</i>	יָכְלֶתֶן	<i>yākōlten</i>	[בָּשָׂתֶן]	<i>bošten</i>
מָתֵנוּ	<i>mātnū</i>	יָכְלֵנוּ	<i>yākōlnū</i>	בָּשָׂנוּ	<i>bōšnū</i>

Because of their non-action meaning stative verbs rarely appear in a participial form like כֹּתֵב. There is often an adjective associated with each of these verbs, frequently identical in stem form to the 3rd pers. masc. sing. of the perfect, with which it can be easily confused.

VERB		ADJECTIVE	
כָּבֵד	<i>kābēd</i> to be heavy	כָּבֵד	<i>kābēd</i> heavy
זָקֵן	<i>zāqēn</i> to be old	זָקֵן	<i>zāqēn</i> old
רָעַב	<i>rā'ēb</i> to be hungry	רָעַב	<i>rā'ēb</i> hungry
טָהֵר	<i>tāhēr</i> to be pure	טָהוֹר	<i>tāhōr</i> pure
קָרַב	<i>qārāb</i> to be near	קָרַב	<i>qārēb</i> approaching; קָרוֹב <i>qārōb</i> near

מָת	<i>mēt</i>	to die	מָת	<i>mēt</i>	dead
מָלֵא	<i>mālē'</i>	to be full	מָלֵא	<i>mālē'</i>	full
קָטָן	<i>qātōn</i>	to be small	קָטָן	<i>qātōn</i> , קָטָן	<i>qātān</i> small

Only in the masc. sing. is there any formal ambiguity. An isolated sentence such as

וְקָן הָאִישׁ

may be translated verbally, "The man grew old (was old, has become old)," or adjectivally, "The man (is) old." But when the subject is feminine or plural, the distinction is clear:

וְקָנָה הָאִשָּׁה	(verbal)	The woman grew old.
וְקָנָה הָאִשָּׁה	(adjectival)	The woman is old.
וְקָנּוּ הָאֲנָשִׁים	(verbal)	The men became old.
וְקָנִים הָאֲנָשִׁים	(adjectival)	The men are old.

There is no ambiguity, of course, when the verbal and adjectival stems are different in form.

Both verbs and adjectives may, because of their meaning, be construed with מֵן in a comparative sense:

כְּכַד הָאִישׁ מֵמִנִּי The man became more important than I.

Stative verbs from geminate roots (cf. §68) are inflected as follows in the third person:

תָּם	<i>tam</i>	תָּמְמוּ	<i>támmû</i>	to be complete, finished
תָּמְמָה	<i>támmāh</i>			

The remainder of the inflection is like that of סָבַב.

88. The Nouns אָב, אָח, and פֶּה.

These three nouns are similar in having -î in the construct singular and before suffixes. Note also the variant form of the suffixes:

abs.	אָב	'āb	father	אָח	'āḥ	brother	פֶּה	peh	mouth
constr.	אָבִי	'ābî		אָחִי	'āḥî		פִּי	pî	
	אָבִי	'ābî		אָחִי	'āḥî		פִּי	pî	
	אָבִיךָ	'ābîkā		אָחִיךָ	'āḥîkā		פִּיךָ	pîkā	
	אָבִיךָ	'ābîk		אָחִיךָ	'āḥîk		פִּיךָ	pîk	
	אָבִיהוּ	'ābîhû		אָחִיהוּ	'āḥîhû		פִּיהוּ	pîhû	
	אָבִיו	'ābîw		אָחִיו	'āḥîw		פִּיו	pîw	
	אָבִיהָ	'ābîhā		אָחִיהָ	'āḥîhā		פִּיהָ	pîhā	
	אָבִינוּ	'ābînû		אָחִינוּ	'āḥînû		פִּינוּ	pînû	

INTRODUCTION TO BIBLICAL HEBREW

אֲבִיכֶם	' <i>abikem</i>	אֲחֵיכֶם	' <i>ahikem</i>	פִּיכֶם	<i>pikem</i>
אֲבִיכֶן	' <i>abiken</i>	אֲחֵיכֶן	' <i>ahiken</i>	פִּיכֶן	<i>piken</i>
אֲבִיהֶם	' <i>abihem</i>	אֲחֵיהֶם	' <i>ahihem</i>	פִּיהֶם	<i>pihem</i>
אֲבִיהֶן	' <i>abihen</i>	אֲחֵיהֶן	' <i>ahihen</i>	פִּיהֶן	<i>pihen</i>

The plural forms of אָח are noteworthy:

abs.	אֲחִים	' <i>ahim</i>	אָחִי	' <i>ahay</i>	אֲחֵינוּ	' <i>ahênû</i>
constr.	אָחִי	' <i>ahê</i>	אֲחֵיךָ	' <i>ahêkā</i>	אֲחֵיכֶם	' <i>ahêkem</i>
			אֲחֵיךָ	' <i>aháyik</i>	אֲחֵיכֶן	' <i>ahêken</i>
			אָחִיו	' <i>ehāw</i>	אֲחֵיהֶם	' <i>ahêhem</i>
			אֲחֵיהֶן	' <i>ahêhā</i>	אֲחֵיהֶן	' <i>ahêhen</i>

89. Vocabulary 21.

NOUNS: פֶּה *peh* (pl. rare) mouth. Note the prepositional phrases כְּפִי, לְפִי, and עַל-פִּי with the meaning "in proportion to, according to." These may be used as conjunctions with אֲשֶׁר : כְּפִי אֲשֶׁר "according as." Note the phrase פֶּה אֶחָד "unanimity"

יָד *yād* (du. יָדַי; pl. -*ôṭ*) hand, side, (fig.) force (f.)

דָּם *dām* (pl. -*îm*) blood

כְּבוֹד *kābôd* glory, honor, wealth

מִנְחָה *minhāh* (pl. מִנְחֹת) offering

VERBS: כָּבֵד *kābēd* to be heavy, important, serious; adj. כָּבֵד *kābēd*.

מָלֵא *mālē'* to be full, filled, fulfilled. No preposition is required in Hebrew: מָלֵא הָאָרֶץ רָעָה The earth was filled with wickedness. Adj. מָלֵא *mālē'*, full.

מָת *mēt* to die; adj. מֵת *mēt* dead

בֹּשׁ *bōš* to be ashamed (no corresponding adj.)

שָׁמַר *šamar* to watch, keep, observe

עָבַד *'ābad* to serve, work; till (the ground)

חָרָה *hārāh* to become angry, used impersonally with לֹ : חָרָה לְאִישׁ The man became angry.

רָעָה *rā'āh* to tend (flocks), to shepherd (+ dir. obj. or + בָּ); to graze; רֹעֶה *rō'eh* a shepherd

PROPER NAMES: קַיִן *Qáyin* Cain

הָבֵל *Hébel* Abel

חַוָּה *Hawwāh* Eve

Exercises:

- (a) Translate and identify each of the following sentences as verbal or non-verbal. Which are ambiguous?

- | | |
|------------------------------------|--------------------------------|
| (1) אביו מת | (7) בָּשְׁנוּ כִּי חָטְאוּנוּ |
| (2) הַכְּלִי מִלֵּא דָם | (8) הָאֲנָשִׁים מֵתִים |
| (3) מִלֵּא הַהֵיכָל כְּבוֹד יְהוָה | (9) כְּבֹדָה הָאָבִן מִמֶּנִּי |
| (4) מֵתוּ הָאֲנָשִׁים | (10) הַיָּמִים מִלֵּא דָגִים |
| (5) הָאִשָּׁה מָתָה | (11) מִלֵּאנוּ שְׂמֵחָה |
| (6) כְּבֹד הָרֶעִב | |
| (1) כָּפִי דִּבְרִיךְ | (5) כָּפִי אֲשֶׁר אִמְרַתְּ |
| (2) מִפִּי אָבִיהוּ | (6) עִם-אָחִיו |
| (3) דִּבְרִי פִיךְ | (7) מִתּוֹךְ אָחִי |
| (4) לִפִּי דִּבְרִי אָחִיךְ | (8) אָחִי אָבִינוּ |

(b) Translate:

(c) Give the Hebrew for the following orally:

1. the law of our fathers
2. the year of the death of our brother
3. The sky is full of clouds.
4. The field was full of chariots and horsemen.
5. The new vessel is full of water.
6. They were ashamed.
7. The heavens are in his hand.

(d) Write in Hebrew:

1. They served the just king many years.
2. The shepherd became angry because the men had killed his brother.
3. We have observed the law which you gave to our fathers and we have not transgressed the commandments which are therein.
4. The man's hand was full of blood.
5. The army sat outside the city, and inside the city the people cried out: "We are (as) dead (men)."
6. This matter is too serious for us.

(e) Reading: Cain and Abel.

יָדְעוּ הָאָדָם אֶת-חָוָה. יָלְדָה חָוָה בֶּן לְאִשָּׁה וּקְרָאָהּ אֶת-שֵׁם הַיֶּלֶד קַיִן. יָלְדָה גַּם-אֶת-הָבֶל אָחִי קַיִן. קַיִן הָיָה עֹבֵד אֶת-הָאֲדָמָה וְהָבֶל הָיָה רֹעֶה צֹאן. הֵבִיא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה וְהָבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹתָיו צֹאנוּ. הֵיטָה מִנְחַת הָבֶל טוֹבָה בְּעֵינֵי יְהוָה וּמִנְחַת קַיִן לֹא הֵיטָה טוֹבָה. חָרָה לְקַיִן מְאֹד. הָרַג קַיִן אֶת-הָבֶל אָחִיו בְּשֶׁרָה.

אָמַר יְהוָה אֶל-קַיִן: אֵיךְ הָבֶל אָחִיךְ.

אָמַר קַיִן: לֹא יָדַעְתִּי. הֲשֹׁמֵר אָחִי אָנֹכִי.

אָמַר יְהוָה: מַה-עָשִׂיתָ. קוֹל דְּמֵי אָחִיךְ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה. וְאַתָּה אָרֹר אֶתְּהָ מִן-הָאֲדָמָה אֲשֶׁר לָקַחְתָּ אֶת-דְּמֵי אָחִיךְ מִיָּדְךָ.

אָמַר קַיִן אֶל-יְהוָה: עֹנִי גָדוֹל מִמֶּנִּי.

INTRODUCTION TO BIBLICAL HEBREW

Notes to the Reading.

- 1 in a sexual sense
- 2 "(he) brought"
- 3 supply "as"
- 4 "from the first-born of"
- 5 pl. by attraction to יָמִי ; the real subject is קוֹל .
- 6 repetition for emphasis: "and as for you, you are cursed (or banned)"
- 7 "my guilt"



LESSON 22

90. The Imperfect.

We come now to the second main inflection of the Hebrew verb, the imperfect. The imperfect, in contrast to the perfect, is primarily a prefixal conjugation, although suffixal elements are also present.

SING.	יִכְתֹּב	<i>yiktōb</i>	he will write
	תִּכְתֹּב	<i>tiktōb</i>	she will write
	תִּכְתֹּב	<i>tiktōb</i>	you (m. s.) will write
	תִּכְתְּבִי	<i>tiktəbî</i>	you (f. s.) will write
	אֶכְתֹּב	<i>'ektōb</i>	I shall write
PLURAL	יִכְתְּבוּ	<i>yiktəbû</i>	they (m. pl.) will write*
	תִּכְתְּבֶנָּה	<i>tiktəbnāh</i>	they (f. pl.) will write
	תִּכְתְּבוּ	<i>tiktəbû</i>	you (m. pl.) will write
	תִּכְתְּבֶנָּה	<i>tiktəbnāh</i>	you (f. pl.) will write
	נִכְתֹּב	<i>niktōb</i>	we shall write

Note that the reduction of the stem vowel from *ō* to *a* is regular before a suffixal element consisting of a vowel. In the plural there is a formal difference in the 3rd pers. pl. (contrast the perfect) between the two genders, but the fem. pl. of the 3rd and 2nd persons are formally the same.

We shall see that in the study of the imperfect it is necessary to make

* A not uncommon variant has the ending *-ûn* with or without the reduction of the stem vowel: יִכְתְּבוּ *yiktəbûn* or יִכְתְּבוּ *yiktōbûn* they will write.

INTRODUCTION TO BIBLICAL HEBREW

more subdivisions among the root types than was necessary with the perfect. For example, verbs with נ, א, or י in first root position have forms which diverge considerably from those just given for the sound trilateral verb. Verbs introduced thus far in the vocabularies and inflected exactly like כתב are the following:

יִזְכֹּר	יִזְכֹּר	yizkōr	to remember	יִלְכֹּד	יִלְכֹּד	yilkōd	to capture
יִכְרֹת	יִכְרֹת	yikrōt	to cut	יִקְבֹּץ	יִקְבֹּץ	yiqbōš	to gather
יִשְׁבֹּר	יִשְׁבֹּר	yišbōr	to break	יִשְׁבֹּת	יִשְׁבֹּת	yišbōt	to cease
יִשְׁמֹר	יִשְׁמֹר	yišmōr	to observe	יִכְתֹּב	יִכְתֹּב	yiktōb	to write

91. The Meaning of the Imperfect.

(a) Future: יִכְתֹּב he will write

(b) Habitual or customary action: יִכְתֹּב he writes (as a matter of custom), he used to write (as a matter of custom), or he will write (idem). In this usage tense is not explicit and must be gained from the context in which the verb occurs.

(c) Modal: the imperfect must frequently be translated in one of several modally modified ways, using the English equivalents "may, might, would, could, can, should." Precise directions for this translation are virtually impossible to give, since it is conditioned by the entire syntactic structure in which the verb is imbedded (conditional clause, final clause, etc.). The most important of these syntactic patterns will be considered in later lessons. In an isolated sentence the future or habitual translation is more appropriate.

With the exception of the future usage, where the action described may be quite specific, the imperfect is otherwise used to described action conceived by the speaker as general, non-specific, habitual, potential, or to some degree probable. It is not entirely accurate, however, to describe such action as incomplete or unfinished, as is often done (hence the name imperfect for the form).

The imperfect is negated with לֹא:

לֹא יִכְתֹּב he will not write, does not write, was not accustomed to write, wouldn't write etc.

In poetry the negative אֵלֹּ is also found: אֵלֹּ יִכְתֹּב.

92. The Dual.

Nouns denoting objects which naturally occur in pairs are frequently used in a dual form, the endings of which are -āyim, constr. -ê. When suffixes are added to the dual, the resulting form is the same as that of the -îm plurals: e.g. יָדַי my (two) hands. Following is a list of the nouns most often encountered in the dual, with a sampling of suffixed forms.

Sing.	Dual Abs.	Constr.	With Suffixes:
יָד	יָדַיִם	יָדַי	יָדָיו יָדֶיךָ יָדֶיהָ hand (f.)
רֶגֶל	רַגְלָיִם	רַגְלִי	רַגְלֵיכֶם רַגְלֶיהָ רַגְלֵי רַגְלֵיךָ foot (f.)
[מֵתָן]	מֵתָנַיִם	מֵתָנִי	loins (m.)
עֵין	עֵינָיִם	עֵינִי	עֵינָיו עֵינֶיךָ עֵינֶיהָ eye (f.)
אָזֶן	אָזְנָיִם	אָזְנִי	אָזְנָיו אָזְנֶיךָ אָזְנֶיהָ ear (f.)
כַּנָּף	כַּנְפָּיִם	כַּנְפִּי	כַּנְפָּיו כַּנְפֶיךָ כַּנְפֶיהָ wing (f.)
קָרְן	קָרְנָיִם/קַרְנָיִם	קָרְנִי	קָרְנָיו/קַרְנֶיךָ קָרְנֶיהָ horn (f.)
שֵׁן	שֵׁנָיִם	שֵׁנִי	teeth (f.)

(two rows)

Also the following expressions of time and measurement:

יּוֹמִים	two days (יוֹם)	עֶרְבַּיִם	two evenings (עֶרֶב)
שָׁנָתַיִם	two years (שָׁנָה)	צֹהֲרָיִם	noon (not <i>two</i> noons)
שָׁבוּעַיִם	two weeks (שָׁבוּעַ)	אַמָּתַיִם	two cubits (אַמָּה)
פַּעַמַּיִם	twice (פַּעַם once)		

Adjectives modifying the dual are found in the plural:

יָדַיִם חֲזָקוֹת (two) strong hands (rem. יָד is feminine)

93. Vocabulary 22.

NOUNS:	אָזֶן	'ōzen (du. אָזְנָיִם ; pl. -ōt) ear (f.)
	רֶגֶל	régel (du. רַגְלָיִם ; pl. -îm) foot (f.); note the phrase בְּרַגְלֵי in the feet of "belonging to, in the following of"
	קֶבֶר	qéber (pl. -îm) grave, sepulchre
	עֵין	'áyin (du. עֵינָיִם ; pl. -ōt) eye; spring, well (f.)
	צֹהֲרָיִם	sohōráyim (du. only) noon
	מִצְרָיִם	mišráyim Egypt; מִצְרַיִמָּה mišráymāh to Egypt.
VERBS:	קָבַר	qābar (imperf. יִקְבֹּר) to bury
	מָכַר	mākar (imperf. יִמְכֹּר) to sell
	שָׂרַף	sārap (imperf. יִשָּׂרַף) to burn
	דָּרַשׁ	dāraš (imperf. יִדְרֹשׁ) to inquire, seek, require
ADVERBS:	פַּעַמַּיִם	pa'āmáyim twice

Exercise:

(a) Translate:

- house she they will
 (1) יִשְׂרְפוּ אֶת-הַבַּיִת
 him we will receive
 (2) נִזְכֹּר אֹתוֹ
 they will
 (3) יִקְבְּרוּ אֹתוֹ
 them they will see
 (4) תִּמְכְּרֶנָּה אֹתָם
 from him I will see
 (5) אֶדְרֹשׁ כֶּסֶף מֵמֶנּוּ

- come you will watch
 (6) תִּשְׁמְרֵנִי אֲנִי
 him we will see
 (7) תִּמְכְּרוּ אֹתוֹ
 w/us connect you will
 (8) תִּכְרֹתוּ בְּרִית אִתָּנוּ
 to us you will
 (9) תִּכְתְּבֵנִי אֵלֵינוּ
 to her he will owe
 (10) יִשְׂרַף אֹתָהּ

INTRODUCTION TO BIBLICAL HEBREW

(b) Give the Hebrew for the following orally:

1. My (two) ears have heard.
2. Your (m. s.) (two) eyes have seen.
3. He put forth (= sent) his (two) hands.
4. Her (two) eyes are beautiful.
5. I placed them under my (two) feet.
6. The people who belong to him (lit. are in his feet) are standing.

(c) Translate:

- (1) ✓ הִזָּה יְהוָה עִם-הַמֶּלֶךְ כִּי אֶת-אֱלֹהֵי אָבִיו דָּרַשׁ וּבִמְצוֹתָיו הִלָּךְ.
- (2) יִשְׁרְפוּ אֶת-הָאִשָּׁה הָרָעָה בָּאֵשׁ מִחוּץ לְעִיר.
- (3) ✓ יִמְכְּרוּ אֶת-אֲחֵיהֶם הַקָּטָן בְּיַד הָאֲנָשִׁים הַיְרֵדִים מִצִּיּוֹן.
- (4) עֲשֵׂה הָאִישׁ אֶת-כָּל-מְלָאכֶת עֲבוֹדַת בֵּית יְהוָה.
- (5) ✓ בַּיּוֹם הַהוּא תִשָּׁבֵת מִכָּל-מְלָאכָה אֲשֶׁר אָמַר עֲשֵׂה כִּי יוֹם הַשַּׁבָּת הוּא.
- (6) אֲדַרֵּשׁ אֶת-יְהוָה כָּל-יְמֵי חַיִּי כִּי צוּרִי וְשׁוֹעֲצִי הוּא.
- (7) הִתְמַכְּרוּ אֹתִי בְיַד אִיבִי.
- (8) מִה-מְלָאכֶת אֲחִיקָה.
- (9) שְׂרְפוּ אִיבֵי אֶת-בֵּית יְהוָה וְאֶת-בֵּית הַמֶּלֶךְ וְאֶת-כָּל-בֵּית גָּדוֹל שְׂרְפוּ בָאֵשׁ.
- (10) לַיּוֹם הַהוּא קָרְאוּ שַׁבָּת כִּי בּוֹ שָׁבַת יְהוָה מִהַמְּלָאכָה.

(d) Write in Hebrew:

- ✓ 1. He will break them like a vessel.
2. I shall remember your (m. s.) commandments all the days of my life.
3. They will bury their father in the grave of his fathers.
4. What do my brothers require of (= from) me?
5. The evil sons did not (customarily) remember the words of their old father.
6. Will our enemies capture the city and its people?

LESSON 23

94. Imperfect in a.

Stative verbs of the types כָּבַד and קָטַן, as well as all verbs with a guttural consonant in second or third root position, have a instead of ō in the stem of the imperfect.

יִכְבֹּד	yikbad	יִשְׁמַע	yišma'	יִבְחַר	yibhar	3rd
תִּכְבֹּד	tikbad	תִּשְׁמַע	tišma'	תִּבְחַר	tibhar	3rd
תִּכְבֹּד	tikbad	תִּשְׁמַע	tišma'	תִּבְחַר	tibhar	
תִּכְבְּדִי	tikbadî	תִּשְׁמַעִי	tišma'î	תִּבְחָרִי	tibhârî	
אִכְבֹּד	'ekbad	אִשְׁמַע	'ešma'	אִבְחַר	'ebhar	
יִכְבְּדוּ	yikbadû	יִשְׁמְעוּ	yišma'û	יִבְחָרוּ	yibhârû	
תִּכְבְּדֶנָּה	tikbadnâh	תִּשְׁמַעְנָה	tišma'nâh	תִּבְחֲרֶנָּה	tibhârnâh	
תִּכְבְּדוּ	tikbadû	תִּשְׁמְעוּ	tišma'û	תִּבְחָרוּ	tibhârû	
תִּכְבְּדֶנָּה	tikbadnâh	תִּשְׁמַעְנָה	tišma'nâh	תִּבְחֲרֶנָּה	tibhârnâh	2f
נִכְבֹּד	nikbad	נִשְׁמַע	nišma'	נִבְחַר	nibhar	

A small group of verbs, exactly like כָּתַב in the perfect, and which are neither stative nor with guttural root consonants, are nevertheless inflected with a in the imperfect. The most important of these are:

שָׁכַב	šākab	יִשְׁכַּב	yiškab	to lie down
לָמַד	lāmad	יִלְמַד	yilmad	to learn
רָכַב	rākab	יִרְכַּב	yirkab	to ride

95. Verbs III-Aleph: the Imperfect.

As in the perfect, the quiescence of א at the end of a syllable has led to the lengthening of the stem vowel:

יִקְרָא	<i>yiqrā'</i>	יִקְרָאוּ	<i>yiqrā'û</i>
תִּקְרָא	<i>tigrā'</i>	תִּקְרָאנָה	<i>tigré(')nāh</i>
תִּקְרָא	<i>tigrā'</i>	תִּקְרָאוּ	<i>tigrā'û</i>
תִּקְרָאִי	<i>tigrā'i</i>	תִּקְרָאנָה	<i>tigré(')nāh</i>
אִקְרָא	<i>'eqrā'</i>	נִקְרָא	<i>niqrā'</i>

96. The Nouns בֵּן and שָׁם.

These two nouns are similar in the singular before suffixes in that the stem vowel is reduced to ə:

בֵּן	<i>bānî</i>	בְּנוֹ	<i>bənēnû</i>	שָׁמִי	<i>šāmî</i>	שְׁמוֹ	<i>šāmēnû</i>
בִּנְךָ	<i>binkā</i>	[בְּנֶכְךָ]	<i>binkem</i>	שְׁמֶךָ	<i>šimkā</i>	שְׁמֶכֶם	<i>šimkem</i>
בְּנֶה	<i>bānēk</i>	[בְּנֶכְךָ]	<i>binken</i>	שְׁמֶךָ	<i>šāmēk</i>	[שְׁמֶכְךָ]	<i>šimken</i>
בְּנוֹ	<i>bānô</i>	[בְּנֶם]	<i>bānām</i>	שְׁמוֹ	<i>šāmô</i>	שְׁמָם	<i>šāmām</i>
בְּנָה	<i>bānāh</i>	[בְּנוֹ]	<i>bānān</i>	שְׁמָהּ	<i>šāmāh</i>	[שְׁמָן]	<i>šāmān</i>

Remember that the plural of בֵּן is בָּנִים and that of שָׁם is שְׁמוֹת. There is no irregularity in these plural forms before the pronominal suffixes.

97. Vocabulary 23.

NOUNS:	רְכוּשׁ	<i>rakûš</i>	moveable property
	כְּנַעֲנִי	<i>kāna'ānî</i>	Canaanite (adj. or noun)
	מִזְבֵּחַ	<i>mizbē'h</i>	(constr. מִזְבֵּחַ ; pl. -ôṭ) altar
	קֶדֶם	<i>qēdem</i>	east; מִקְדָּם לְ on the east of
VERBS:	שָׁכַב	<i>šākab</i>	(יִשְׁכַּב) to lie down
	בָּטַח	<i>bātaḥ</i>	(יִבְטַח) to trust, rely
	גָּאַל	<i>gā'al</i>	(יִגְאַל) to redeem
	שָׂמַח	<i>sāmah</i>	(יִשְׂמַח) to rejoice
ADVERBS:	אָז	<i>'āz</i>	then, at that time
	מִשָּׁם	<i>miššām</i>	= מִן + שָׁם from there, thence
	אֵנָּה	<i>'ānāh</i>	whither? to what place?
	מֵאַיִן	<i>mē'āyin</i>	from where? whence?

Proper Names in the Reading:

אַבְרָם	<i>'Abrām</i>	an alternate form of	אַבְרָהָם	<i>'Abrāhām</i>
אִוּר כַּשְׁדִּים	<i>'Ur Kasdīm</i>	Ur of the Chaldaeans, a city in southern Mesopotamia		
תֵּרַח	<i>Térah</i>	the father of Abraham		

- חָרָן *Hārān* (1) a son of Terah
 (2) a city in northern Mesopotamia
 שָׂרָי *Sāray* an alternate form of שָׂרָה *Sārāh*, the wife of Abraham
 לוֹט *Lōt* Abram's nephew
 כְּנָעַן *Kand'an* Canaan, a designation of the area later comprising Palestine and Phoenicia.
 שָׁכֶם *Šakem* Shechem, a city about 40 m. north of Jerusalem
 בֵּית-אֵל *Bêt-'el* Bethel, a city about 15 m. north of Jerusalem

Exercises:

(a) Translate:

- (1) אֵנָּה תִּשְׁלַח אֹתִי
 (2) אֶל-מִי תִקְרָא
 (3) אֵיפֹה תִמְצָאנָה הַנָּשִׁים לֶחֶם לְבָנֵיהֶן וּלְבָנוֹתֵיהֶן
 (4) לָמָּה תִשְׁמַחְנָה בְּנוֹת יְרוּשָׁלַם
 (5) יִבְחָרוּ לָהֶם בְּמֶלֶךְ
 (6) לֹא אֲבִטָּח בָּהּ וּבְדַבְרֵי פִיהָ
 (7) מִי יִגָּאֵל אֹתִי מִיַּד אִיבִי
 (8) מֵאִיִן פָּאֵת בְּנִי
 (9) מִקֶּדֶם לְעִיר בָּאֲתִי אָבִי
 (10) אֵנָּה אֶתָּה הַלֵּךְ

(b) Give the Hebrew for the following orally:

1. our sons and our daughters
 2. our little brother
 3. our names
 4. our father and our brother
 5. our army and our horsemen
 6. our congregation and our people
 7. our blood
 8. our offering; our offerings

(c) Translate:

- (1) יִשְׁמַח כָּל-בֵּטַח בָּהּ כִּי יִשְׁוּעַת עַמּוּנוֹ אֶתָּה.
 (2) יִשְׁכְּבוּ הָאֲנָשִׁים שָׁם עַד-הַבֹּקֶר.
 (3) טוֹב הָאִישׁ אֲשֶׁר יִבְטַח בְּשֵׁם יְהוָה.
 (4) יִכְבֹּד שֵׁם הָאִישׁ הַזֶּה מִשֵּׁם כָּל-אִישׁ יֹשֵׁב בְּאֶרֶץ הַזֹּאת.
 (5) לֹא יִשְׁמְעוּ בְנֵי הַזֶּקֶן אֶל-קוֹל אֲבִיהֶם כִּי רָעִים הֵם מְאֹד.
 (6) יִדְעֵתִי כִי הוּא יִגָּאֵל אֶת-עַמִּי.
 (7) שְׂמַחְתִּי כִּאֲשֶׁר רָאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לָנוּ יְהוָה.
 (8) מִי יִגָּאֵל אֶתָּנוּ מִיַּד הָאִיבִים.
 (9) תִּכְבֹּד הָעֲבוּדָה עָלֶיךָ וְתִצָּעַק אֵלַי בְּקוֹל גָּדוֹל וְלֹא אֶשְׁמַע לְקוֹלָהּ.
 (10) אֲבַחֵר מִכֶּם אִישׁ לִי לְנָבִיא.

(d) Write in Hebrew:

1. His enemies will not find him in Egypt.
 2. He will create a new heaven (m. pl.) and a new earth.
 3. We have seen that his hands are strong and we know that our deliverance is in him.
 4. His brothers went in-the-following-of the wicked king.

INTRODUCTION TO BIBLICAL HEBREW

5. Our eyes have seen the glory of the Lord.
6. The stars of heaven were without number.
7. The heavens were filled with a great light.

(e) Reading: Abraham

יָשְׁבוּ אַבְרָם בֶּן-תָּרַח וְלוֹט בֶּן-חָרָן בֶּן-תָּרַח בְּאוּר כַּשְׂדִּים. יָצָא תָרַח אֶת-אַבְרָם בְּנוֹ וְאֶת-
לוֹט בֶּן-בְּנוֹ וְאֶת-שְׂרֵי אִשְׁתֹּ אַבְרָם לִלְכֶּתָּ אֶרֶצָה כְּנָעַן.² יָשְׁבוּ בְּחָרָן וְשָׁם מֵת תָּרַח אָבִי אַבְרָם.
הָלַךְ אַבְרָם מִחָרָן כְּאִשֶּׁר אָמַר לוֹ יְהוָה. לָקַח אַבְרָם אֶת-שְׂרֵי וְאֶת-לוֹט בְּנֵי-אָחִיו אֹתוֹ וְגַם-
אֶת-כָּל-הָרֶכֶשׁ אֲשֶׁר הָיָה לָהֶם בְּחָרָן.

בָּאוּ אֶרֶצָה כְּנָעַן. עָבַר אַבְרָם בְּאֶרֶץ עַד-מְקוֹם שָׂכָם. הָיָה הַכְּנַעֲנִי אָז בְּאֶרֶץ. אָמַר יְהוָה
אֶל-אַבְרָם בְּשָׂכָם: אֲנִי נָתַן אֶת-הָאָרֶץ הַזֹּאת לְזִרְעֲךָ.³ בָּנָה אַבְרָם מִזְבֵּחַ לַיהוָה שָׁם.

נָסַע מִשָּׁם הָהָרָה⁴ מִקְדָּם לְבֵית-אֵל. גַּם-שָׁם בָּנָה מִזְבֵּחַ וְקָרָא שָׁם בְּשֵׁם יְהוָה.

Notes to the Reading:

1. "to go"
2. The directive *-āh* may, as here, appear on the first member of a construct chain: "toward the land of Canaan."
3. "your progeny"
4. See §58
5. קָרָא בְּ "to call on the name of"

LESSON 24

98. The Narrative Sequences.

Peculiar to Hebrew among the Semitic languages, the narrative sequences, as we shall call them, involve a complementary use of the two verbal conjugations, the perfect and the imperfect. The translation values given for the perfect (§44) and imperfect (§91) are in no way altered by the following discussion as long as the verb in question does not stand in one of the sequences we shall describe.

(a) The *Perfect + Imperfect* sequence is used mainly for past tense narration and is extremely common throughout the OT. The mark of this sequence is a special form of the conjunction, wa + doubling, joining the verbs in the sequence. Such sequences may continue for dozens of clauses, each of which, if it is a part of the main narrative, *begins with the verb* in the imperfect with the conjunction prefixed:

... ^{He arose} קם האיש ויִדְרֹשׁ The man arose and sought ...
 ... ^{He stood} עמד ויקרא He stood and called ...

The subject need not be the same in each clause:

... ^{He sat down} ישב אצל ההיכל ויקראו אליו העם He sat down near the temple and the people
 ... ^{He hearkened} וישמע אל-קולם called to him and he hearkened unto their
 voice ...

- Verb doubling sequence.
 [107]

INTRODUCTION TO BIBLICAL HEBREW

The form of the conjunction is illustrated by

וַיִּכְתֹּב *wayyiktōb* and he wrote וַיִּכְתְּבוּ *wayyiktābû* and they (m.) wrote

וַתִּכְתֹּב *wattiktōb* and she wrote, וַתִּכְתְּבנה *wattiktōbnāh* and they (f.) wrote, etc.

וָאֲנִי *wā'ektōb* and I wrote וְנִכְתַּב *wanniktōb* and we wrote

All past tense narrative in which each verb is temporally or logically consequent upon the preceding verb employs this sequence. The imperfects so used take on the tense value of the perfect and are said to be converted. The "perfect" value of the form *wa* + imperfect became so commonplace that it may be employed even without a perfect to begin the sequence:

וַיִּכְתֹּב הָאִישׁ אֶת־הַדְּבָרִים (And) The man wrote the words.

The conjunction used in the narrative sequences is called the *waw*-conversive or the *waw*-consecutive, after its function.

Because every Hebrew narrative, then, contains a series of clauses beginning with "and" plus a verb, it is obviously impossible to translate literally and have acceptable English. The student should make generous use of subordinating constructions, such as adverbial clauses and participial modifiers, in his English translation, taking care only to preserve the proper logical or temporal sequence of the Hebrew.

(b) The *Imperfect* + *Perfect* sequence is used with all the meanings of the imperfect, whether future or habitual/durative. The conjunction before the perfect is normal and pointed according to the regular rules given in §46.

יִמְצָא אֹתוֹ וְנָתַן לוֹ אֶת־הַכֶּסֶף ^{"regular conjunction"} He will find him and give him the money.
יִשְׂרְפוּ אֶת־הָעִיר וְלָקְדוּ ^{verb} אֶת־הָעָם They will burn the city and take captive the people.

If the first imperfect is used in the habitual sense, this is carried through the sequence: (i.e. How the remaining verbs)

יִקְרָא אֶל־הַנָּבִיא וְאָמַר: He used to call to the prophet and say:

Note that when a negative clause is inserted in the sequence, the verb is no longer first. The verb of the negative clause is then in its normal, non-converted form:

הָלְכוּ וַיִּקְרָא אֵלָיו וְלֹא שָׁמַע They went and called to him but he did not hear.

After such an interruption the original sequence may be resumed by reverting to the converted forms. This and other complications will be dealt with below.

In the converted perfect the stress is usually shifted to the final syllable in the 1st pers. sing. and the 2nd pers. masc. sing.:

וְכָתַבְתִּי *wākātābî* and I shall write
וְכָתַבְתָּ *wākātābā* and you shall write

Pointing (vocalization) is unaffected by this shift in stress, which does not take place in all instances, especially the corresponding forms of verbs III-*Aleph* and III-*Hē*.

99. The Segholates.

Nouns with penultimate stress, like מֶלֶךְ, are collectively called segholates because of the presence of the vowel seghol (*e*) in one or both syllables. These nouns revert to an original one-syllable stem in the singular when a suffix is added: מַלְכִּי *malkî* my king. The vowel of the suffixal form, in this instance *a*, is the characteristic vowel of the word and also occurs in the construct plural. The four main types of segholate nouns are represented by

Absolute	Construct	w. suff.	pl. Abs./Constr.	Pl. w. suff.	
(a) מֶלֶךְ	מֶלֶךְ	מַלְכִּי ← מַלְכָּה מַלְכֵּם	מְלָכִים מְלָכֵי	מַלְכֵי מַלְכֵיהֶם	king
(b) קֶבֶר	קֶבֶר	קְבָרִי קְבָרָה קְבָרֵם	קְבָרִים קְבָרֵי	קְבָרֵי קְבָרֵיהֶם	grave
(c) סֵפֶר	סֵפֶר	סִפְרִי סִפְרָה סִפְרֵם	סִפְרִים סִפְרֵי	סִפְרֵי סִפְרֵיהֶם	book
(d) קֹדֶשׁ	קֹדֶשׁ	קֹדְשִׁי קֹדְשָׁה קֹדְשֵׁם	קֹדְשִׁים קֹדְשֵׁי	קֹדְשֵׁי קֹדְשֵׁיהֶם	holiness

Nouns with *ē* have a characteristic *i*; those in *ō* have *o*. But those with *e* may have either *a* or *i*, which must accordingly be learned with each noun. Of the nouns of this type which have occurred thus far all have a characteristic *a* (thus אֶרֶץ, יָרֵךְ, חֹסֶד, פֶּסֶף, יָלֵד, פָּרֶם, מֶלֶךְ, עֶבֶד, אֶבֶן, צֶלֶם) except קֶבֶר and צֶדֶק, which have *i* (קְבָרִי, צֶדֶקִי).

100. Remarks on Some Prepositions.

(a) The noun פָּנִים (face), found only in the plural (with sing. meaning) forms a part of several important prepositions:

לְפָנֵי	<i>lipnê</i>	in the presence of, before
מִפָּנֵי	<i>mippnê</i>	from the presence of, from before, because of
מִלְפָּנֵי	<i>millipnê</i>	
עַל-פָּנֵי	<i>'al-pnê</i>	on the surface of, up against

When suffixes are added the noun behaves normally (cf. the plural פָּנִים with suffixes):

INTRODUCTION TO BIBLICAL HEBREW

לְפָנַי *lāpānay* before me לְפָנֵינוּ *lāpānēnū* before us
לְפָנֶיךָ *lāpānêkā* before you etc. לְפָנֶיכֶם *lāpānêkem* before you etc.

(b) Many prepositions, like the preceding, are compounded from a simple preposition plus a noun. Suffixes are attached according to the rule applying to the noun type in question, e.g.

עַל-דָּבָר *'al-dābar* because of עַל-דְּבָרִי *'al-dəbārî* etc.
בְּתוֹךְ *batōk* in the midst of בְּתוֹכּוֹ *batōkō* in the midst of it
בְּקֶרֶב *baqereb* in the midst of בְּקִרְבּוֹ *baqirbō* in the midst of it

(c) Even the simple prepositions may be compounded with one another for greater clarity. Most of these are self-explanatory:

מֵעַל *mē'al* from on מִתַּחַת *mittāhat* from under
מֵעִתָּה *mē'et* from with, from at

101. Vocabulary 24.

NOUNS: קֶרֶב *qereb* (w. suff. קָרְבִי) inward part, midst; בְּקֶרֶב (prep.) within
חֶסֶד *hesed* (w. suff. חֶסְדִּי; pl. -*îm*) kindness; a proper act
מִדְבָּר *midbār* (no pl.) wilderness, desert; land for grazing, not necessarily uninhabited, but away from the larger urban centers
פָּנִים *pānîm* (pl. only) face
מַרְאֵה *mar'eh* appearance
מִצְרִי *misrî* (pl. מִצְרִים) Egyptian (adj. or noun); fem. מִצְרִית
מִקְנֶה *miqneh* cattle, property
חֲמֹר *hāmôr* (pl. -*îm*) donkey, he-ass
אֲתוֹן *'ātôn* (pl. -*ôt*) donkey, she-ass (f.)
מַגֵּפָה *maggēpāh* (pl. -*ôt*) stroke, plague, affliction
נֶגֶב *négeb* the Negev, the southern part of Palestine; הַנֶּגֶב toward the Negev
אָחוּת *'āhôt* (pl. abs. not attested) sister
כֹּהֵן *kōhēn* (pl. -*îm*) priest
VERBS: נָגַף *nāgāp* to strike, plague, afflict
OTHER: לְמַעַן *ləmá'an* (conj.) so that, in order that (+ the imperfect)
בְּעִבּוּר *ba'ābūr* (prep.) for the sake of, because of
עַל-דָּבָר *'al-dābar* (prep.) for the sake of, because of

Exercises:

(a) Translate:

- (1) הֲרָגוּ אֶת-מֶלֶכְנוּ וַיִּקְבְּרוּ אוֹתוֹ מִחוּץ לְעִיר.
- (2) נָגַף אֱלֹהִים אֶת-הָעָם וַיִּשְׁלַח אֶת-נִבְיָאוֹ אֲלֵיהֶם.

- (3) לָכְדוּ אֶת-רֶכֶשׁוֹ וַיִּשְׂרְפוּ אֶת-בֵּיתוֹ.
 (4) יִקְרְאוּ אֵלָיו וְלָקְחוּ אֹתוֹ וּמָכְרוּ אֹתוֹ בְּיַד אִיבָיו.
 (5) בָּאוּ אֶל-בֵּית הָאִשָּׁה וַיִּשְׁכְּבוּ שָׁם כָּל-הַלַּיְלָה.
 (6) שָׁמְעוּ אֶל-קוֹלָהּ וַנִּבְטַח בְּדַבָּרָהּ.
 (7) קָמוּ וַיִּבְחָרוּ לָהֶם מָלָךְ.
 (8) בָּצְהָרִים נָרַכְבּ עַל-חֲמוּרָיו הַמִּדְבָּרָה.
 (9) תִּקְרְאוּ בְּקוֹל גָּדוֹל וְסִבּוֹתָם אֶת-הָעִיר פְּעָמִים.
 (10) הִלֵּא שְׁמֹעֶת בְּאֶזְנֶיהָ אֶת-דְּבַרֵּי נָבִיא.
 (11) טוֹכָה אֶרְצָנוּ וְטוֹבִים כְּרָמֵינוּ.
 (12) נִשְׁבַּר אֶת-צִלְמוֹ.
 (13) וְכָרְנוּ אֶת-חֲסֻדָּהּ אֲשֶׁר עָשִׂיתָ אִתָּנוּ.
 (14) הָאֱלֹהִים יִלְדִּיָּהּ.

(b) Give the Hebrew for the following orally:

1. his book, his books
2. his money, his gold
3. his ear, his foot
4. his way, his ways
5. his enemy, his judges

Repeat the preceding with "her" for "his."

(c) Translate:

- (1) זָנַף יְהוָה אֶת-מֶלֶךְ מִצְרַיִם כִּי עָשָׂה אֶת-הָרָע בְּעֵינָיו.
 (2) בָּעָרֹב שָׁמָּה הָאִשָּׁה לָחֵם וַיָּמִים לִפְנֵי עַל-הַשְּׁלָחַן וְלֹא אָכַל וְלֹא שָׁתָה.
 (3) בָּאוּ הַכֹּהֲנִים וַיִּשְׁכְּבוּ שָׁם עַד-הַבֹּקֶר.
 (4) לָקְחוּ הַכֹּהֲנִים אֶת-הַבָּשָׂר מֵעַל-הַמִּזְבֵּחַ.
 (5) קָבְרוּ אֶת-אֲבִיהֶם בַּמָּקוֹם אֲשֶׁר קָבַר בּוֹ אֲבִיהֶם אֶת-אֲבִיהֶם.
 (6) הָלְכוּ הָאֲנָשִׁים אֶל-הַיֵּיכָל וַיִּקְרְאוּ בְּקוֹל גָּדוֹל לִפְנֵי הַמֶּלֶךְ וַיִּשְׁמַע הַמֶּלֶךְ אֶל-קוֹלָם.
 (7) אֶשְׁלַח אֶת-הַכֹּסֶף אֵלָיָהּ בְּעֶבֶר בְּנֵה הַקֶּטֶן.
 (8) עָשִׂיתָ חֲסֵד עִמָּנוּ וְעַם-עַמָּנוּ.
 (9) לָקְחוּ אֶת-אֲחֵיהֶם וַיִּמָּכְרוּ אֹתוֹ בְּיַד הָאֲנָשִׁים הַיִּדְּדִים מִצְרַיִמָּה וְהֵם מָכְרוּ אֹתוֹ בְּיַד הַמִּצְרִיִּם.
 (10) רָכַב עַל-חֲמוּרוֹ הָעִירָה וּבָנוּ אֹתוֹ.

(d) Write in Hebrew:

1. She became angry and smashed all the vessels which were in the house.
2. He went outside the city to the fields and sought his brothers there and he found them near the river.
3. You have not observed the treaty which you made with us.
4. We are fasting that God may hear our words and give (seq. with "hear") us deliverance from the enemy.
5. He will capture the nations with a strong hand and the wise men of the earth will come in order to hear his words.

INTRODUCTION TO BIBLICAL HEBREW

(e) Reading: Abraham in Egypt

יָרַד אַבְרָהָם מִצְרַיִם כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. אָמַר אַבְרָהָם לְשָׂרָה כְּאִשְׁרָא בָּאוּ מִצְרַיִם:
יִדְעָתִי כִּי אִשָּׁה יִפֹּת מְרָאָהּ אֵת. יִרְאוּ אֶתְךָ הַמִּצְרִים וְאָמְרוּ אִשְׁתְּ הָאִישׁ הַזֶּה הִוא זֹאת וְהִרְגוּ
אֹתִי וְלָקְחוּ אֶתְךָ. אָמְרָהּ כִּי אֲחֹתִי אֵת לְמַעַן יִיטֵב לִי בְּעַבְדֶּךָ.

כֵּן עָשְׂתָה שָׂרָה כְּאִשְׁרָא בָּאוּ מִצְרַיִם. אָמְרָה אֶל-הַמִּצְרִים כְּדִבְרֵים אֲשֶׁר אָמַר לָהּ אִשָּׁה.
לָקְחוּ הַמִּצְרִים אֶתָּה אֶל-בֵּית פְּרֹעֶה וְלֹא הִרְגוּ אֶת-אַבְרָהָם. נָתַנוּ לְאַבְרָהָם צֹאן וּבָקָר
וְחֲמֹרִים וְעֶבְדִּים וְשִׁפְחוֹת וְאֲתוֹנוֹת וְגַמְלִים בְּעַבְדֵּי שָׂרָה.

נִגַּף יְהוָה אֶת-פְּרֹעֶה מִגִּפּוֹת גְּדֻלוֹת: עַל-דִּבְרֵי שָׂרָה אִשְׁתְּ אַבְרָהָם וַיִּקְרָא פְּרֹעֶה לְאַבְרָהָם
לֵאמֹר: מַה-זֹּאת עָשִׂיתָ לִּי. לָמָּה אָמַרְתָּ אֲחֹתִי הִיא. וַיִּשְׁלַח אֶת-אַבְרָהָם וְאֶת-שָׂרָה וְאֶת-
כָּל-אֲשֶׁר לוֹ. עָלָה אַבְרָהָם מִמִּצְרַיִם הוּא וְשָׂרָה וְכָל-אֲשֶׁר-לוֹ וְלוֹט עִמּוֹ הַנִּגְבָּה. אַבְרָהָם
כָּבֵד מְאֹד בְּמִקְנֵה בְּכֶסֶף וּבְזָהָב.

Notes to the Reading:

1. Note the adj. in construct with a specifying noun: "beautiful in appearance."
2. "They will see". Note the beginning of an imperfect sequence.
3. "Say" (imperative)
4. "it will go well for me"
5. Note the use, very frequent in Semitic, of a cognate object, "to strike a striking." It is best to translate: "struck the Pharaoh *with* great plagues"
6. "and he expelled"

LESSON 25

always second person

102. The Imperative.

The basic stem of the Imperative is always closely related to that of the imperfect and can be deduced from it.

IMPERFECT	IMPERATIVE
יִכְתֹּב <i>yiktōb</i>	כָּתֹב <i>kātōb</i>
יִשְׁכַּב <i>yiškab</i>	שָׁכַב <i>šəkab</i>
יִשְׁמַע <i>yišma'</i>	שָׁמַע <i>šama'</i>
יִבְחַר <i>yibhar</i>	בָּחַר <i>bəhar</i>
יִקְרָא <i>yiqrā'</i>	קָרָא <i>qarā'</i>

The endings of the imperative are the same as those on the second person forms of the imperfect:

	SING.	PLURAL
masc.	—	-û
fem.	-î	-nāh

But when -î and -û are added to the stem, it is altered as follows:

כָּתֹב <i>kātōb</i>	כִּתְּבִי <i>kitbî</i>	כִּתְּבוּ <i>kitbû</i>	כִּתְּבֵנָה <i>kātōbnāh</i>
שָׁכַב <i>šəkab</i>	שִׁכְּבִי <i>šikbî</i>	שִׁכְּבוּ <i>šikbû</i>	שִׁכְּבֵנָה <i>šəkābnāh</i>
שָׁמַע <i>šama'</i>	שִׁמְעִי <i>šim'î</i>	שִׁמְעוּ <i>šim'û</i>	שִׁמְעֵנָה <i>šamā'nāh</i>
בָּחַר <i>bəhar</i>	בַּחֲרִי <i>bahārî(!)</i>	בַּחֲרוּ <i>bahārû(!)</i>	בַּחֲרֵנָה <i>bəhārnāh</i>
קָרָא <i>qarā'</i>	קִרְאִי <i>qir'î</i>	קִרְאוּ <i>qir'û</i>	קִרְעֵנָה <i>qaré(')nāh(!)</i>

INTRODUCTION TO BIBLICAL HEBREW

The suffix *-āh* occurs frequently on the masc. sing. imperative with no striking modification of meaning. The stem usually appears with *o* before this suffix:

כְּתֹב *koṭbāh* write! (m. s.)

but verbs with *a*-imperfects often have *i*, as in שִׁכְבָּה *šēḵḇā* lie down; שְׁלַח *šēḵḇā* send. The negative of the imperative is

^{אֵל} - ^{command} (a) אל + imperfect: for immediate, specific commands, such as "Don't go!" "Don't wait!" etc.

^{לֹא} - ^{never} (b) לא + imperfect: for durative, non-specific: "you shall not do such-and-such (ever)."

The particle **נָא** may follow any imperative form, as in

שְׁלַח נָא שְׁמְעִי נָא קְרֵא נָא

It is frequently joined with *maqṣēp*, which means that the verb surrenders its primary stress to the particle. The pattern of שְׁמַר נָא with *maqṣēp* is

שְׁמַר-נָא *šamor-nā'*

נָא may also be added to the **אל** of the negative imperative:

אל-נָא תְּשַׁלַּח Do not send!

This particle may be translated as "please", "I pray," or the like, but is most often best ignored.

103. Verbs I-guttural: Imperfect and Imperative.

The two basic types of imperfect for this class are represented by

(a) עָבַד imperf. יַעֲבֹד *ya'ābōd* imperat. עֲבֹד *'ābōd* to serve

(b) חָזַק יַחֲזִיק *yehēzaq* חֲזַק *hāzaq* to be strong

Verbs with *ō*-imperfects have *a* in the prefixal element (except in 1st pers. sing.); those with *a*-imperfects have *e*. The imperfect in each of these main types has developed a secondary vowel after (under) the guttural root consonant. In inflection the *Rule of Shewa* must apply: thus, expected יַעֲמֹד *ya'āmōd* becomes יַעֲמֹד *ya'amdū* (note retention of *d*), and similarly elsewhere:

יַעֲמֹד <i>ya'āmōd</i>	יַעֲמֹד <i>ya'amdū</i>	יַחֲזִיק <i>yehēzaq</i>	יַחֲזִיק <i>yehēzqū</i>
תַּעֲמֹד <i>ta'āmōd</i>	תַּעֲמֹד <i>ta'āmōdnāh</i>	תַּחֲזִיק <i>tehēzaq</i>	תַּחֲזִיק <i>tehēzāqnāh</i>
תַּעֲמֹד <i>ta'āmōd</i>	תַּעֲמֹד <i>ta'amdū</i>	תַּחֲזִיק <i>tehēzaq</i>	תַּחֲזִיק <i>tehēzqū</i>
תַּעֲמֹד <i>ta'amdī</i>	תַּעֲמֹד <i>ta'āmōdnāh</i>	תַּחֲזִיק <i>tehēzqī</i>	תַּחֲזִיק <i>tehēzāqnāh</i>
אֶעֱמֹד <i>'e'ēmōd</i>	נֶעֱמֹד <i>na'āmōd</i>	אֶחֱזַק <i>'ehēzaq</i>	נֶחֱזַק <i>nehēzaq</i>

The inflection of the imperative offers no special problems:

עָבַד 'ābōd עָבְדִּי 'ibdī עָבְדוּ 'ibdū עָבְדָּנָה 'ābōdnāh
חָזַק hāzaq חָזְקִי hīzqī חָזְקוּ hīzqū חָזְקָנָה hāzāqnāh

There are several verbs where no secondary vowel is present. The inflection, except for the vowel of the preformative, follows the regular pattern of יָכַח or יָכַבַּד. E.g.

יַחְשֹׁב *yahšōb* he will reckon תִּהְדַּר *tehdar* you will honor
יַחְשֹׁבוּ *yahšəbū* they will reckon

The verb חָטָא, both I-gutt. and III-Aleph, combines the features of each type:

יַחְטֵא <i>yehētā'</i>	יַחְטֵאוּ <i>yehet'û</i>
תַּחְטֵא <i>tehētā'</i>	תַּחְטֵאנָה <i>tehēté(')nāh</i>
תַּחְטֵא <i>tehētā'</i>	תַּחְטֵאוּ <i>tehet'û</i>
תַּחְטֵא <i>tehet'î</i>	תַּחְטֵאנָה <i>tehēté(')nāh</i>
אֶחְטֵא <i>'ehētā'</i>	נַחְטֵא <i>nehētā'</i>

104. The Segholates (cont.)

The main types of segholates are slightly modified when gutturals occur in the root.

(a) Guttural in first position: only the type עָפַר is affected; the characteristic vowel is *e* instead of *i*:

Absol. Sing.	Construct	Plural	Plural	Plural
עָפַר	עָפְרִי	עָפְרִים	עָפְרִים	עָפְרִים
	עָפְרִי	עָפְרִים	עָפְרִים	עָפְרִים
	עָפְרִי	עָפְרִים	עָפְרִים	עָפְרִים
	עָפְרִים	עָפְרִים	עָפְרִים	עָפְרִים

(b) Guttural in second root position:

נָעַר	נָעַר	נָעָרִי	נָעָרִים	נָעָרִי	young man
		נָעָרִי	נָעָרִים	נָעָרִים	
		נָעָרִים	נָעָרִים	נָעָרִים	
תָּאָר	תָּאָר	תָּאָרִי	no pl. attested	form	
		תָּאָרִים			
		תָּאָרִים			

Note especially the forms before the heavy suffixes and *-kā*.

(c) Guttural in third root position:

זָרַע	זָרַע	זָרַעִי	זָרַעִים	זָרַעִי	seed
		זָרַעִי	זָרַעִים	זָרַעִים	
		זָרַעִים	זָרַעִים	זָרַעִים	
זָבַח	זָבַח	זָבַחִי	זָבַחִים	זָבַחִי	sacrifice
		זָבַחִי	זָבַחִים	זָבַחִים	
		זָבַחִים	זָבַחִים	זָבַחִים	

INTRODUCTION TO BIBLICAL HEBREW

אֶרֶח	אֶרֶח	אֶרְחִי	אֶרְחֹת	אֶרְחֹתֵי	way (f.)
		אֶרְחִיךָ	אֶרְחֹת	אֶרְחֹתֵיכֶם	
		אֶרְחֶכֶם			

105. Vocabulary 25.

- NOUNS:** צָרָה *šārāh* (pl. -ōt) distress, trouble [The first vowel is not reduced; constr. צָרָה]
 גְּבֵרָה *gabēret* (pl. not attested) mistress, lady [With suff. גְּבֵרָתִי]
 עֶדֶר *'ēder* (pl. -îm) flock, herd
 זֶרַע *zera'* (pl. -îm) seed, offspring, progeny, descendants
- VERBS:** יָרָא *yārē'* (§ 87) to be afraid (of מִן or מִפְּנֵי or with simple object construction)
 בָּרַח *bārāh* (יִבְרַח) to flee
 שָׁב *šāb* to return, go or come back
 הָרָה *hārāh* to conceive, become pregnant
- OTHER:** אֵי-מִזְּה *'ê-mizzeh* (adv.) from what place? from where? [May also be used adjectivally: אֵי-מִזְּה עִיר from what city?]
 פֶּן- *pen-* (conj.) lest, so that not [followed by imperfect]
 כִּיּוֹם *kayyôm* today, this day
 נָא *nā'* particle used after imperatives, cohortatives, and jussives; see §§ 102, 136.

Exercises:

(a) Translate:

- | | |
|------------------------------------|--|
| (1) דַּרְשׁוּ אֶת-יְהוָה | (7) אַל-תַּעֲזֹב אֶת-כְּהֹנֵיךָ |
| (2) קַבֵּץ נָא אֶת-הָעָם לִפְנֵי | (8) עֲבְרוּ אֶת-הַשָּׂדֶה עַד-הַכָּרִם |
| (3) לַכְדוּ אֶת-עֲרֵי אֲבִיכֶם | (9) דַּרְשׁ-נָא כִּיּוֹם אֶת-דִּבְרֵי יְהוָה |
| (4) קַבֵּר אֶתְּכֶם שָׁם | (10) לֹא תַעֲבְרוּ אֶת-מִצְוֹת יְהוָה |
| (5) רַכְבֵּי אֲפִיּוֹ עַל-סוּסֶיךָ | (11) אַל-תַּעֲמִידִי שָׁם |
| (6) אַל תִּכְלְתוּ בְרִית אֶתְּכֶם | (12) שְׁלַחְנָה אֶת-הָאֶתָּן אֵלַי |

(b) Give the Hebrew for the following orally:

1. Where is your sister?
2. Do not sin against the Lord.
3. Do not kill those men.
4. Send me my books.
5. Gather the priests and the prophets.
6. Do not cross over toward the Negev.
7. Sell these vessels.
8. Redeem your servant.
9. Send your maidservants to me.
10. Abandon your sinful ways.

(c) Translate:

- (1) תשמע אל-קולי ושבת העירה פן-יהרגו אתך איבִיךָ.
 (2) תעמדו פה ושמעתם את-דברי גברתכם.
 (3) נעבר את-הארץ וישכנו עד-הים.
 (4) ארכב הָהָרָה וְהָרָגְתִּי אֶת-הָאֲנָשִׁים הָרָעִים הַיֹּשְׁבִים שָׁם.
 (5) תקפץ את-העם לִפְנֵי וְאָמַרְתִּי אֲלֵיהֶם כְּדֹבְרִים הָאֵלֶּה.
 (6) שָׁכַב הַנָּעַר וַיַּחֲלֵם חֲלוֹם.
 (7) לֹא תַחֲטְאוּ לַיהוָה אֱלֹהֵיכֶם.

(d) Write in Hebrew:

- ✓ 1. I shall abandon my flock and return to the city.
2. They will serve the Lord all the days of their life.
- ✓ 3. I shall ride to the city on my donkey so that I may sell this property.
4. Because of you they will kill me and take my possessions for them (selves).
5. His sister is beautiful in appearance.
6. At that time the Canaanite dwelt east of this place up to the desert.
7. He is an old man and has no offspring.
8. I am afraid of you and your men.

(e) Reading: Sarah and Hagar

שָׂרָה אִשְׁתִּי אַבְרָהָם לֹא יָלְדָה לוֹ וְלֹא שָׁפָחָה מִצְרִית וְשָׂמָּה הָגָר. ¹ נָתַנָּה שָׂרָה אֶת-הָגָר שִׁפְחָתָהּ
 הַמִּצְרִית לְאַבְרָהָם אִשָּׁה לוֹ לְאִשָּׁה. ² בָּא אַבְרָהָם אֶל-הָגָר וְהִיא הָרְתָה.
 חָרָה לְשָׂרָה כְּאִשָּׁר רָאִתָּה כִּי הָרְתָה הָגָר.
 יָרָאָה הָגָר מִפְּנֵי שָׂרָה גְבוֹרָתָהּ וַתִּבְרַח הַמִּדְבָּרָה.
 מִלֵּאָף יְהוָה מָצָא אֹתָהּ עַל-עֵין הַמַּיִם. ⁴ בַּמִּדְבָּר. אָמַר הַמִּלֵּאָף: הָגָר שִׁפְחַת שָׂרָה אִי-מִזָּה
 בָּאת וְאֵנָּה אֵת הַלֵּכְתָּ. אָמְרָה הָגָר: מִפְּנֵי שָׂרָה גְבוֹרָתִי אֲנֹכִי בָרַחַת. אָמַר לָהּ מִלֵּאָף יְהוָה:
 שׁוּבִי אֶל-גְּבוֹרָתְךָ. אֶת-שֵׁם הַבֵּן אֲשֶׁר אֵת יִלְדֶת תִּקְרָאִי יִשְׁמַעְעָל כִּי שָׁמַע יְהוָה אֶל-צָרְתְּךָ.
 שָׁבָה הָגָר אֶל-שָׂרָה גְבוֹרָתָהּ. יָלְדָה הָגָר לְאַבְרָהָם בֶּן וַיִּקְרָא אַבְרָהָם שֵׁם בְּנוֹ אֲשֶׁר יָלְדָה
 הָגָר יִשְׁמַעְעָל.

Notes to the Reading:

1. Note the series of non-verbal (thus non-consecutive) clauses taking their tense value from the general context.
2. The לוֹ is superfluous in translation, since it simply reinforces לְאַבְרָהָם. It could, however, be retained thus: "... (to act) as a wife for him."
3. בָּא אֶל- is frequently used of a man approaching a woman for sexual intercourse.
4. The definite article frequently appears where the narrator has a specific object in mind even though it has not been previously mentioned.
5. "return" (imperative)

* Jussive are 3 person imperfects
 * Imperatives are 2nd person
 * Cohortative or 1st person
 and 1st person imperative w/ 'ah
 suffix.

LESSON 26

106. The Jussive and Cohortative.

The imperfect, with or without slight modifications, may be used in an indirect imperative sense in all persons. For example,

יִשְׁלַח	he will send or let him send
תִּשְׁלַח	you will send or may you send
אֶשְׁלַח	I shall send or let me send

- * The third person forms, singular and plural, so used are called jussives. In the verbs we have studied thus far these are identical in form to the imperfect.
- * The first person indirect imperative, called the cohortative, is usually marked with a suffix -āh on the imperfect:

אֶשְׁלַח	'ešlah	I shall send	נִשְׁלַח	nišlah	we shall send
אֶשְׁלַחָה	'ešlahāh	let me send	נִשְׁלַחָה	nišlahāh	let us send

Note that the vowel of the imperfect is regularly reduced to *a* before this suffix. The cohortative form may replace the normal imperfect in a perfect + imperfect narrative sequence with no apparent change in meaning.

107. Sequences involving the Imperative, Jussive, and Cohortative.

In meaning these three form a single paradigm. Jussive = 3rd pers., imperative = 2nd pers., cohortative = 1st person. The sequences involving one are

usually similar to or the same as sequences involving the others. The following three sequences are the most frequently met:

(a) *Imperative + Imperative*. Imperatives may be simply listed one after the other and joined by the required regular form of the conjunction:

... וְעָמַד ... וְשָׁלַח ... וְשָׁמַע hear ... and send ... and stand ...

Verbs joined in this way may or may not be consequent on one another.

(b) *Imperative + Perfect*. Explicit consecution is expressed by this sequence, which is the analog of the *imperfect + perfect* narrative sequence:

וְעָמַד וְשָׁלַח וְשָׁמַע hear ... and (then) send ... and (then) stand ...

(c) Imperative } + Imperfect
Jussive } This important sequence
Cohortative } Cohortative

usually has a special translation value, which should be carefully noted. The second clause expresses a purpose or result (Eng. "so that"):

וְשָׁמַע ... וְשָׁלַח Hear ... so that I may send
וְשָׁמַע ... כָּתַב Write ... so that I may hear
וְיִמְצָא ... נָלַכָּה Let us go ... so that he may find

Note that the conjunction *wə-* has its normal, non-converting form here.

108. Verbs I-Aleph: Imperfect and Related Forms.

Verbs I-Aleph fall into two groups in the imperfect:

(a) Five verbs regularly have *ō* in the preformative, with quiescence of the א:

אָכַל	'ākal	יֹאכַל	yō(')kal	to eat
אָמַר	'amar	יֹאמַר	yō(')mar	to say
אָבַד	'abad	יֹאבַד	yō(')bad	to perish

The other two, אָפַק (to bake) and אָבַק (to be willing), will be treated under verbs III-He. The inflection of the imperfect is otherwise normal:

יֹאכַל	yōkal	יֹאכְלוּ	yōkalû
תֹּאכַל	tōkal	תֹּאכְלֶנָּה	tōkálnāh
תֹּאכַל	tōkal	תֹּאכְלוּ	tōkalû
תֹּאכְלִי	tōkalî	תֹּאכְלֶנָּה	tōkálnāh
אֹכַל	'ōkal	נֹאכַל	nōkal

Note that only one א is written in the 1st pers. sing.

When preceded by *waw*-conversive the forms יֹאמַר, תֹּאמַר, and נֹאמַר are replaced by forms with *e*, with a retraction of the stress:

INTRODUCTION TO BIBLICAL HEBREW

וַיֹּאמֶר wayyômer and he said
 וַתֹּאמֶר wattômer and she (or you, m. s.) said
 וַנֹּאמֶר wannômer and we said

But when these stand at the end of a clause, immediately preceding what is said, the regular form with *a* may be used. Contrast:

וַיֹּאמֶר אֵלָיו: שְׁמַע And he said to him: "Hear."
 וַיֹּאמֶר: שְׁמַע And he said: "Hear."

(b) Other verbs I-*Aleph* resemble the class of I-guttural verbs, e.g.

אָסַר 'asar יָאַסַר ye'ēsōr (or יַאַסַר ye'sōr) to bind

but with *e* in the preformative regardless of the stem vowel. In the inflection the *e* is replaced by *a* when the *Rule of Shewa* is applied. This is in contrast to verbs I-guttural with *e*:

יַחֲזֹק yehēzaq but יָאַסַר ye'ēsōr
 יַחֲזִיק yehezqû יַאַסְרוּ ya'asrû

A few verbs show conflicting forms due to mixing. Among the most frequently met are אָחַז (to hold), which has imperfect יַאֲחֹז and יֵאֱחֹז (note the anomalous *ē*), and אָהַב (to love), whose attested forms are

יֵאֱהַב ye'ēhab _____
 תֵּאֱהַב te'ēhab _____
 תֵּאֲהַב te'ēhab תֵּאֲהַבּוּ read tēhābû _____
 אֵהַב or 'ōhab _____

All regular verbs I-*Aleph*, whether of type (a) or (b), have the same forms in the imperative:

אָסַר 'ēsōr אֲסַר 'isrî אֲסֹר 'isrû אֲסֹרְנָה 'ēsōrnāh
 אָמַר 'ēmōr אֲמַר 'imrî אֲמֹר 'imrû אֲמֹרְנָה 'ēmōrnāh

109. Vocabulary 26.

NOUNS: בְּגֵד *bēḡed* (בְּגָדִי; pl. -*îm*) garment

שַׁעַר *šá'ar* (pl. -*îm*) gate (of a city or large building); also refers to the space inside the city gate used by officials for public meetings.

אֲסִיר *'āsîr* (pl. -*îm*) prisoner

VERBS: אָבַד *'ābad* (אֲבֹד) to perish, be destroyed, die

אָחַז *'āhaz* (יֵאֱחֹז) or (יַאֲחֹז) to seize, grasp, take hold of

אָסַר *'āsar* (יֵאַסַר) to bind, fetter, take prisoner

אָהַב *'āhab* (יֵאֱהַב) to love

קָרַע <i>qāra'</i> (יִקְרַע)	to tear, rend
פָּתַח <i>pātaḥ</i> (יִפְתַּח)	to open
סָגַר <i>sāgar</i> (יִסְגֵּר)	to close
גָּדַל <i>gādal</i> (יִגְדֵּל)	to be/become great; to grow up, reach maturity

Exercises:

(a) Translate:

- (1) אֲשַׁכְּבֶה *do not let him sleep*
 (2) נִדְרָשָׁה *active-seek*
 (3) יִזְכֹּר *let him remember the world*
 (4) נִשְׁבְּרָה *let us break*
 (5) אֲשַׁבְּתָה *let him rest*
 (6) פָּתַח ... וְסָגַר *open ... close*
 (7) קָרָא ... וּכְתָבִי *read ... write*
 (8) שָׁבְרוּ ... וְשָׂרְפָתָם *break ... and burn*
 (9) שָׁמְעוּ ... וִידְעָתָם *hear ... and know*
 (10) עָמְדוּ ... וְתִשְׁמְעוּ *stand ... and hear*

(b) Give the Hebrew for the following orally:

- Let us make a treaty.
- Let him eat the fish.
- Let us seize their property.
- Let him smash the tablets of stone.
- Let us choose a king for ourselves (= us).
- May his name become great throughout (= in) the entire land.
- May they hear our words and know that we are good men.
- Let me hear the words which the prophet spoke.

(c) Translate:

- קָרַע הַמֶּלֶךְ אֶת־בְּגָדָיו וַיֹּאמֶר: תֹּאבֵד הָעִיר וְאַסְרוּ הָאֲיִבִּים אֶת־עַמָּה.
- בִּבְקָר יִפְתָּחוּ אֶת־שַׁעַר הָעִיר וּבְרַחֲתָם עָמְנוּ הִהְרָה פֶּן־יִמָּצְאוּ אֶתְכֶם וְהִרְגוּ אֶתְכֶם.
- נִשְׁלַחָה אֹתוֹ אֶל־הַמֶּלֶכָּה וַיֹּאבֵד שָׁם.
- אָסְרוּ אֹתָם וּלְקַחְתָּם אֹתָם הַחוּצָה.
- סָגְרוּ אֶת־שַׁעַר הָעִיר כִּי בָּא הָאִיֵּב עָלֵינוּ.
- תֵּאָהֱב אֶת־אִמְךָ וְאֶת־אָבִיךָ.
- יֹאבְדוּ הָרָשָׁעִים כִּי אֵין לָהֶם יְשׁוּעָה.
- וַיֹּאמֶר הַנָּבִיא: יוֹם רַע בָּא וְנִגְף אֱלֹהִים אֶתְכֶם וְאֶת־בְּנֵיכֶם כִּי לֹא שָׁמַעְתֶּם אֶל־קוֹל נְבִיאָו וְלֹא שָׁמַרְתֶּם אֶת־מִצְוֹת הַתּוֹרָה.
- אֵחָז אֶת־חֲצִי הַכֶּסֶף לָךְ וְנָתַתָּ לִי אֶת־הַחֲצִי הָאֲחֵר.
- לֹא תֹאכְלוּ מֵעוֹף הַשָּׁמַיִם.
- נֹאמְרָה אֶל־הַמֶּלֶךְ כִּי הָעֲבוּדָה קָשָׁה מִמֶּנּוּ.
- יֵאָחֲזוּ אֶת־הַזָּהָב וְנָתַנוּ אוֹתוֹ לְאַחֲרִים.

(d) Write in Hebrew:

- Let us close the gates and remain (= dwell) in the city until morning.
- Why did he break the tablets and say that we had sinned against the Lord?

INTRODUCTION TO BIBLICAL HEBREW

3. Remember (m. pl.) these words lest you sin.
4. He loved the woman because she was beautiful in appearance.
5. They will tear their garments on that day, for the enemy will bind them and they will go with the other prisoners to another country and dwell there (for) many years.

LESSON 27

110. Temporal Clauses and Phrases.

Within a narrative sequence temporal modifiers are very frequently placed before the clause they modify and are introduced by *waw-conversive* + a form of the verb **הָיָה**. In the past tense narrative this is uniformly **וַיְהִי** (*wayhî* יְהִי *yahî* is the imperfect form of **הָיָה**) and in the future (or habitual/durative) narrative it is **וַיְהִי** (*wahāyāh*). The temporal clause is then followed by the expected sequential form of the main narrative. Study the following examples carefully (all are to be taken as though imbedded in a narrative):

וַיְהִי בַבֹּקֶר וַיִּשְׁלַח...	and in the morning he sent...
וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע קוֹל...	and after these things he heard a voice...
וַיְהִי כַּאֲשֶׁר רָאָה אֹתָם וַיִּקְרָא...	and when he saw them he cried out...
וַיְהִי כִּי תִשְׁמְעוּ אֶת-הַדְּבָרִים הָאֵלֶּה וְזָכַרְתֶּם...	and whenever you hear these words you shall remember...
וַיְהִי בַבֹּקֶר וַיֵּצְאוּ...	and in the morning you shall go forth...

Note that either a clause or prepositional phrase may occur in this position. The most frequently met conjunctions are **כַּאֲשֶׁר** (when, as), and **כִּי** (when, whenever). Time words such as **יּוֹם**, **שָׁנָה**, **עֵת** (time) are common with the preposition **בְּ**; also **מִקֵּץ** (at the end of, after). Rarely a participial clause occurs, requiring the English conjunction "while":

וַיְהִי הֵם עֹמְדִים שָׁם וַיִּשְׁמְעוּ...	and while they were standing there they heard...
--	--

INTRODUCTION TO BIBLICAL HEBREW

111. Feminine Nouns Ending in -et and -at.

These behave much like the segholates in the singular before suffixes:

גְּבֵרֶת	גְּבֵרָתִי	my mistress (cf. קְבֵרִי)
יְדָעַת	יְדָעָתִי	my knowledge
בִּשְׁת	בִּשְׁתִּי	my shame (cf. קִדְשִׁי)

Also to this group belong those nouns with penultimately stressed construct forms:

מְלַחְמָה	constr.	מְלַחֲמַת	w. suff.	מְלַחְמָתִי
מְלַאכָה		מְלַאכַת		מְלַאכָתִי

The noun בַּת has the stem בִּית- before the suffixes: בִּיתִּי my daughter.

אִשָּׁה before suffixes appears as אִשְׁתִּי, אִשְׁתְּךָ, etc.

The attachment of suffixes to the plural stems of these nouns offers no special problems.

112. Nouns of the Type פֶּרִי.

It is difficult to formulate rules for this small class of nouns other than to note the replacement of the final long vowel by a consonantal *y* before the light suffixes in the singular. There is, however, much inconsistency, especially in the formation of the plural. The following sampling of attested forms should enable the student to identify nouns of this class when encountered:

פֶּלִי	w. suff.	פֶּלִיךָ	פְּלִיכֶם	(pl.	פְּלִיִּם)	vessel
פֶּרִי		פְּרִיִּי	פְּרִיךָ	פְּרִי פְּרִיךָ	פְּרִיָּה	fruit
			פְּרִיכֶם	פְּרִיָּהֶם	פְּרִיָּן	
עָנִי		עָנִי		עָנִיךָ		affliction
חָלִי		חָלִי			(pl. חָלִיִּים)	sickness
חָצִי		חָצִי	חָצִיִּם	חָצִי	חָצִי	

113. Vocabulary 27.

NOUNS: זְקִנִּים *zəqûnîm* (pl. only in sing. sense) old age

בְּאֵר *bə'ēr* (pl. -ōt; constr. pl. בְּאֵרוֹת) well, pit

עָנִי *'ōnî* (see § 112) affliction

VERBS: פָּקַד *pāqad* (יָפַקַד) to keep one's promise or commitment toward;
to pay attention to; to visit; to appoint; to pass in review,
muster

רָע *ra'* to be bad (cf. רָעָה, § 87; root is רָעָה)

תָּעָה *tā'āh* to wander about lost

כָּלָה *kālāh* to be depleted, finished, at an end

ADVERB: אַחֲרֵי כֵן 'ahārē kēn afterwards, after this

Note the idiom: מֶה-לָּךְ What is the matter with you?

Exercises:

(a) Translate:

- (1) וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וְנִצָּח אֶת-עֵינָיו וַנְּעַבְרָ אֶת-הָאָרֶץ עַד-הַיָּם.
 (2) וַיָּחֶם בַּיּוֹם הַבֹּא וְשִׁלַּחְתִּי אֶת-אִמְתִּי אֵלֶיךָ כֹּאֲשֶׁר אָמַרְתָּ לִּי אֶתְמוּל.
 (3) וַיְהִי בִבְקָר וַיִּשְׁכַּח אֶת-הַחֲלוּם אֲשֶׁר חָלַם בְּלִילָהּ.
 (4) וַהֲיָה כִּי תִשְׁמְעוּ אֶל-קוֹל נְבִיאִי וְכִרְתִּי אִתְּכֶם כִּי עָמִי אַתֶּם.
 (5) וַיְהִי כֹאֲשֶׁר רָאָה אֶת-בְּאֵר הַמַּיִם וַיִּשְׁמַח.
 (6) וַיְהִי כֹאֲשֶׁר שָׁמַע אֶת-קוֹלָהּ וַיִּשְׁלַח אֶת-מַלְאָכָהּ אֵלֶיהָ.
 (7) וַהֲיָה בַּיּוֹם הַהוּא וַרְעִית אֶת-עֶדְרָה פֶּה פֶּן-יֵאָסְרוּ אֶבְיָנָהּ וְלִקְחוּ אֶת-הָעֶדֶר.
 (8) וַהֲיָה כִּי אִקְרָא אֵלֶיהָ וּבִרְחַת מִן-הַמָּקוֹם הַזֶּה וּשְׁבַת הַפִּיתָה.
 (9) וַהֲיָה בַשָּׁנָה הַהִיא וְסָבְבוּ אֲבִיכֶם אֶת-עֵדְכֶם כִּי אָרֶר יְהוָה אִתְּכֶם בְּעִבּוֹר הַחֲטָאוֹת אֲשֶׁר חָטְאֶתֶם לוֹ.
 (10) וַיְהִי בַיּוֹם הַשְּׂבִיעִי וַיִּשְׁבַּת אֱלֹהִים מִמְּלָאכָתּוֹ.

(b) Translate:

- | | |
|--------------------------|--------------------------|
| (1) קוֹל עֲנִיךָ | (6) דְּבַרִי גְבוּרָתִי |
| (2) חֲצִי פְרִי | (7) אֲמָהוֹת וּשְׁפָחוֹת |
| (3) שְׁנַת מְלַחְמָתָנוּ | (8) אֲחוֹת הַכְּנָעֲנִי |
| (4) יוֹם מְלֹאכְתְּךָ | (9) רֶכֶשׁ הַמִּצְרִים |
| (5) יְמֵי זְקוּנֶיךָ | (10) מִזְבַּח הַהִיכָל |

(c) Write in Hebrew:

- When they saw him they called to him.
- When his life came to an end, they buried him in the grave of his fathers.
- When you cross the river you will see the land which I am about to give (use participle) to you.
- Afterward they sent men to Egypt, for there was a famine in the land.
- On that day you will see him standing before you.
- When she found the tree she ate some of (lit. from) its fruit.
- In the evening you shall go out of the city and flee toward the mountain.

(d) Reading: Sarah and Hagar (cont.)

יְהוָה פָּקַד אֶת-שָׂרָה כֹּאֲשֶׁר אָמַר. יִלְדָה שָׂרָה לְאַבְרָהָם בֶּן לְזִקְוֹנָיו וַיִּקְרָא אַבְרָהָם אֶת-שֵׁם בְּנוֹ אֲשֶׁר יִלְדָה לוֹ שָׂרָה יִצְחָק וַיִּגְדַּל הַיֶּלֶד עִם-בְּנֵי-הַגֵּר הַמִּצְרִית וַיְהִי כֹאֲשֶׁר רָאָתָה שָׂרָה אֶת-בֶּן-הָאֲמָה עִם-בָּנָה יִצְחָק וְהָאֲמֶר לְאַבְרָהָם אִשָּׁה לְאָמְרִי: גֵּרְשִׁי אֶת-הָאֲמָה הַזֹּאת וְאֶת-בָּנָהּ.

רַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל-דְּבַר בְּנוֹ וַיִּשְׁמַע אֱלֹהִים אֶת-אַבְרָהָם: כָּל-אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִי־יִצְחָק יִקְרָא לָהּ: וְרַע וְגַם-אֶת-בְּנֵי-הָאֲמָה לְגוֹי גָּדוֹל אֲשִׁימְנוּ: כִּי זֶרַעָה גַם-הוּא.

INTRODUCTION TO BIBLICAL HEBREW

וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁלַח אֲבֹרָהֶם אֶת־הַגֵּר וְאֶת־בְּנָה. תַּעֲתֶה הָאִמָּה בַּמִּדְבָּר וַיְהִי כַּאֲשֶׁר כָּלוּ
הַמַּיִם וְהַלֶּחֶם אֲשֶׁר נָתַן לָהּ אֲבֹרָהֶם וַתִּשְׁכַּב עַל־הָאֲדָמָה וַתִּבְכֶּה וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל
הַנָּעַר וַיִּקְרָא מִלֶּאךָ אֱלֹהִים אֵלֶיהָ מִן־הַשָּׁמַיִם לֵאמֹר: מִה־לָּךְ הַגֵּר. אֶל־תִּירָאִי כִּי שָׁמַע
אֱלֹהִים אֶת־קוֹל הַנָּעַר.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּמָּצֵא הַגֵּר בְּאֵר מַיִם. הִיָּה אֱלֹהִים אֶת־הַנָּעַר וַיַּגְדֵּל הַנָּעַר
בַּמִּדְבָּר עִם־אִמּוֹ.

Notes to the Reading:

1. "drive away" (imperative)
2. "your descendants will be named"
3. "I shall make him into a great nation (*gôy*)"
4. "expelled"
5. "and wept"
6. "fear not!"

LESSON 28

114. The Infinitive Construct.

Each Hebrew verb has two forms to which the name infinitive is given. One of these, the infinitive absolute, functions more as an adverb and will be dealt with in a later lesson. The other, the infinitive construct, corresponds more closely to the traditional view of an infinitive. The form of the infinitive construct is more or less uniform for those verb classes whose imperfects we have studied up to this lesson. The vowel of the first syllable is *a* (or with gutturals *ā* or *ē*) and that of the second is *ō*. The infinitive is frequently used with pronominal suffixes, before which the stem is variable.

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i> w. suff.
Sound trilit.	כָּתַב	יִכְתֹּב	כָּתֹב	כָּתֹב ^{showing 1st vowel} _{in the 2nd vowel}
I-guttural	עָמַד	יַעֲמֹד	עָמֹד	עָמֹד
II-guttural	בָּחַר	יִבְחֹר	בָּחֹר	בָּחֹר
III-guttural	שָׁמַע	יִשְׁמַע	שָׁמַע	שָׁמַע
I-Aleph	אָכַל	יֹאכַל	אָכַל	אָכַל
III-Aleph	מָצָא	יִמָּצֵא	מָצָא	מָצָא ^{the finding}

Some inconsistency is found among those verbs which have *a*-imperfects but which are neither II/III-guttural; this includes stative verbs like כָּבַד and the small group represented by שָׁכַב. These are poorly attested for the infinitive construct, but they usually follow the pattern given above. Occasionally there is a form with *a*, such as שָׁכַב (to lie down), but even here, before suffixes, the normal pattern emerges: שָׁכַבִּי šokbî.

INTRODUCTION TO BIBLICAL HEBREW

115. Some Uses of the Infinitive Construct.

The infinitive is by definition a form having both nominal and verbal functions. In the latter role it may have subjects and objects as well as other typically verbal adjuncts. The infinitive, together with its adjuncts, then occupies a nominal function in the total clause. When pronouns form the subject of an infinitive, they are suffixed:

*cf. י (is nominal)
was a, a man
would he
O who
or absent at normal
and*

כְּתִבִּי	koṭbî	my writing	כְּתִבְנוּ	koṭbēnû
כְּתִבְךָ	koṭbakā	your (m. s.) writing	כְּתִבְכֶּם	koṭbakem
כְּתִבְהָ	kaṭobkā		כְּתִבְכֶּן	koṭbakēn
כְּתִבֶּךָ	koṭbēk	etc.	כְּתִבָּם	koṭbām
כְּתִבוּ	koṭbô		כְּתִבְנָם	koṭbān
כְּתִבְהוּ	koṭbāh			

When the infinitive construct stands before a following noun, that noun may be either the subject or object of the infinitive, although the former is more likely:

כְּתִבֵּי הָאִישׁ the man's writing (i.e. act of writing)
הָרַג אִישׁ killing a man
(or) a man's killing

The ambiguity of the second example is grammatical as well as semantic. The infinitive is in construct (hence its name) with its subject, as in the first example, but in the second the word אִישׁ should probably be regarded as an object noun (not construct) when it is the object, especially since it requires אֶת when made definite:

הָרַג אִישׁ to kill a man
הָרַג אֶת-הָאִישׁ to kill the man

When pronouns are involved with the infinitive construct, the arrangement of subject and object is a little more complicated, but the following examples should make the situation clear:

הָרַגְתִּי אֶת-הָאִישׁ my killing the man
הָרַג הָאִישׁ אֹתִי the man's killing me
שָׁמַרְתִּי אֶת-הַתּוֹרָה my observing the law
שָׁמַרְתִּי אֹתוֹ my observing him
שָׁמַר אֹתִי his observing me
כָּתַב דָּבָר to write a word
כָּתַב אֶת-הַדָּבָר to write the word
כָּתַבְתָּ אֶת-הַדָּבָר your writing the word

As a unit the infinitival phrase may be

sentence subject: טוֹב שָׁמַרְתָּ אֶת-הַתּוֹרָה your observing the law is good or it
is good that you observe the law

object of a prep.:

עד-מצאך אתו until you find him

object of verb:

לא יכלתי שמוע I was not able to hear

But the most frequent use of the infinitive construct is with the prepositions ב, כ, and ל:

(a) With ב and כ the infinitive is the equivalent of an adverbial (mostly temporal) clause in English:

כשמעו את-הדבר when he heard the word
 בפעמדי לפני when (or while) I stood before him

Both prepositions are common in this usage, but with certain verbs, especially שמוע and ראה, כ is by far the preferred preposition. There are reasons, founded in the aspectual nature of these verbs, which govern this choice, but a catalog of uses would serve no purpose in an elementary grammar of this sort.

The infinitive with ב or כ is very frequent in the construction treated in § 110:

ויהי כשמע אברהם... and when Abraham heard...
 ויהי כשמעך את-קולי... and when you hear my voice...

(b) With ל the inf. construct occurs in a wide variety of complementary and explanatory uses, often with the meaning of purpose, goal, or result:

באו... לשמוע They came... to hear...
 לא יכלו ללכד... They could not capture...
 תשמר את-דרך יהוה לעשות You shall observe the way of the Lord
 ...בדק by doing (inf. of עשה) righteousness...

- (1) הֵיךְ + לְ + Inf. expresses (a) "to be about to" or (b) "to be compelled to": הֵיךְ הַשַּׁעַר לִסְגֹּר The gate was about to close.
- (2) עַל + noun or pron. + לְ + Inf. expresses obligation or responsibility: עָלַי לְמַצֵּא אֹתוֹ I must find him.
- (3) אֵין + לְ + Inf. = "it is not possible (permitted) to": אֵין לָבוֹא Entering is forbidden.

The infinitive construct is negated with בִּלְתִּי:

לִבְלִתִּי אֶכֶל אֶת-הַפֶּרִי not to eat the fruit
 לִבְלִתִּי שַׂרֵף אֶת-הַמְּגִלָּה not to burn the scroll

116. Final Remarks on Some Noun Types.

The only important group of nouns not included in our previous discussions is that comprising nouns ending in *-eh*. Most of these are derived from roots found in verbs III-*Hē* and which in an earlier stage of the language were either III-*Yodh* or III-*Waw*. Subsequent contractions and loss have obscured the origins of these forms, and certain coincidental developments within the

INTRODUCTION TO BIBLICAL HEBREW

language have led to some formal confusion between singular and plural. In the singular these nouns:

(1) may follow regular inflection with complete loss of the *-eh*:

שָׂדֶה	field	שָׂדֵי	שָׂדֶה	etc.
מִטָּה	staff		מִטָּה	

(2) may exhibit a partially distinct set of suffixes, especially *-ehû* in the 3rd pers. sing.

מַעֲשֵׂה	deed	מַעֲשֵׂהוּ
מִקְנֵה	cattle	מִקְנֵהוּ

(3) or may have suffixal forms like the *-îm* plurals:

מִקְנֵי	my cattle	מַעֲשֵׂי	my deed
---------	-----------	----------	---------

For nouns having plurals in *-ôî*, such as שָׂדֶה and מִקְנֵה, the occurrence of such forms as שָׂדֵי and מִקְנֵי as plurals is suspect. Although these may be listed as plurals in concordances and grammars, many such forms are more likely singulars.

117. Vocabulary 28.

- VERBS: יָכַל *yākōl* to be able; (+ לָ) to prevail over
 חָפֵץ *hāpēš* (יִחְפֹּץ) to take delight in; to desire (to do something: + inf.)
 חָדַל *hādāl* (יִחְדַּל) to cease, stop (intr.); to stop (doing something: + inf.)
 תָּם *tam* (see § 87) to finish, be at an end; to finish (doing something: + inf.)
 אָסַף *'āsaṭ* (יִאַסֹּף) to gather
- NOUNS: תָּאֵר *tō'ar* form, appearance
 מִשְׁתֶּה *mišteh* banquet
 אֲהָבָה *'ahābāh* love [used as the inf. constr. of אָהַב]
 אֵם *'ēm* (w. suff. אִמִּי; pl. *-ôî*) mother

Prepositions frequently used before the infinitive construct:

עַד	until	כִּי	when, as
אַחֲרַי	after	לְמַעַן	so that, so as to
כִּי	when, while	יְעַן	because

Exercises:

(a) Translate:

לְמַעַן שְׂמַרְךָ אֶת-הַתּוֹרָה (1)

בְּהִרְגוֹ אֶת-אִיבֵיו (2)

(3) כְּשֶׁלַח הַמֶּלֶךְ אֶת-עַבְדֵּיו

(4) כְּשֶׁשָּׁמַע הָאִישׁ אֶת-קוֹלָנוּ

(5) בְּכַתְּבוֹ בְּרִית

(6) בִּבְרָאוֹ אֶת-הַרְמֵשׁ

(7) לַהֲרֹג אֶת-כָּל-הַזִּכְרִים

(8) בְּצַעֲקָם אֵלַי

(9) בְּכַתְּבָךְ אֶת-דְּבָרָיו

(10) בְּשֹׁרֶף אֵיבֵינוּ אֶת-הָעִיר

(11) בְּקִרְאוֹ שְׁמוֹת לַחַיִּים

(12) בְּקִרְעִי אֶת-בְּגָדֵי

(13) יָעַן סָגֵרָם אֶת-הַשָּׁעַר

(14) עַד-מִצְאָם אֹתוֹ

(15) לְבַלְתִּי אֲכַל-אֶת-פִּהֶמוֹת הַשָּׂדֶה

(16) לְבַלְתִּי עֲבֹר אֶת-מִצְוֹתָיו

(b) Give the Hebrew for the following orally:

- | | |
|-----------------------------|-------------------------------|
| 1. when you forget this law | 7. not to ride on the horse |
| 2. while I stood there | 8. until you call to us |
| 3. after we gathered them | 9. until I break the tablets |
| 4. when they buried him | 10. while he was eating |
| 5. until they bind us | 11. so that he send you to us |
| 6. after they lie down | 12. so that you observe them |

(c) Translate:

- (1) וְהָיָה בְּבָחֶרֶם בּוֹ לְמֶלֶךְ וַיָּשֶׁב עַל-הַכֶּסֶּא.
- (2) לָמָּה עָשִׂיתָ הָרַע בְּעֵינֵי לְבַלְתִּי שָׁמַע בְּקוֹלִי.
- (3) וְהִי בְּמִצְאוֹ אֶת-הַיֶּלֶד וַיַּהֲרֹג אֹתוֹ.
- (4) וְהִי כְּשֶׁמָעֲנוּ אֶת-הַקּוֹל וַנִּשְׁמַח.
- (5) לֹא יִבְלְתִי אֲכַל אֶת-הַלֶּחֶם הַזֶּה.
- (6) חָפְצוֹ לַהֲרֹג אֶת-יֹשְׁבֵי הָעִיר וְלֹא יָכֻלוּ לְמַצֵּא אֹתָם.
- (7) וְהָיָה אַחֲרֵי אֲסֻפּוֹ אֶת-הָאֲנָשִׁים אֵלָיו בְּבֵיתוֹ וַעֲשֵׂה מִשְׁתֶּה גָדוֹל.
- (8) טוֹב אֵתָּה כִּי זָכַרְתָּ אֶת-מִצְוֹתֵי לְבַלְתִּי חֹטֵא לִי.
- (9) וְהִי כִּאֲשֶׁר רָאָה אֵתָּה כִּי יָפֶת תֹּאכַר וַיִּפֶּת מִרְאָה הִיא מָאֹד וַיֵּאָהֵב אֵתָּה וַיַּחְפֹּץ אֵתָּה לוֹ לְאִשָּׁה.
- (10) וְהָיָה בְּפָקֵד יְהוָה אֶת-שָׂרָה וַתִּהְרָה וַיֵּלְדָה בֶּן לְאִשָּׁה.
- (11) מִי יַחְפֹּץ לִגְאֹל אֶתְךָ.
- (12) יֵצֵאוּ מִהַיִּכָּל לְבַלְתִּי שָׁמַעַם אֶת-דְּבָרֵי הַמֶּלֶךְ הָרָשָׁע.
- (13) וְהִי אַחֲרֵי חֲדָלוֹ לְשָׁמַע בְּקוֹל הַנְּבִיא וַיַּחְטְאוּ חֲטָאוֹת רַבּוֹת.
- (14) תָּמוּ הָעַם לַעֲבֹר אֶת-הַנֶּהָר.
- (15) הִיוּ הַשָּׂנִים כְּיָמִים בְּעֵינָיו בְּאַהֲבָתוֹ אֵתָּה.
- (16) וְהִי בְּאִחוֹ הָאִשָּׁה אֶת-בְּגָדוֹ וַיַּעֲזֹב אֶת-בְּגָדוֹ וַיִּבְרַח מִן-הַבַּיִת.

(d) Write in Hebrew:

- When they killed the prisoners we fled from there and crossed over hither.
- You have sinned in not loving your father and your mother.
- They sat in her house until the men opened the gate.
- We wish to remember both the living and the dead.
- It is not permitted to eat the flesh of these animals.

INTRODUCTION TO BIBLICAL HEBREW

6. When he saw (use perf.) the dry ground, he rejoiced, for he knew that the waters had ceased from the face of the earth.
7. We were not able to write, nor were we able to read.

LESSON 29

118. Verbs I-Nun: Imperfect and Related Forms.

The following two verbs are the most typical of this class:

	Perfect	Imperfect	Imperative	Inf. Constr.	w. suff.
<i>ō</i> -imperf.	נָפַל	יִפֹּל	נָפַל	נָפַל	נָפְלִי
<i>a</i> -imperf.	נָסַע	יִסַּע	נָסַע	נָסַע	נָסְעִי

In the imperfect of both types the *nûn* is assimilated to the second root consonant throughout the inflection, which is otherwise quite regular:

יִפֹּל	<i>yippōl</i>	יִפְּלוּ	<i>yippəlû</i>
תִּפֹּל	<i>tippōl</i>	תִּפְּלֵנָה	<i>tippólnāh</i>
תִּפֹּל	<i>tippōl</i>	תִּפְּלוּ	<i>tippəlû</i>
תִּפְּלִי	<i>tippālî</i>	תִּפְּלֵנָה	<i>tippólnāh</i>
אִפֹּל	<i>'eppōl</i>	נִפֹּל	<i>nippōl</i>

Verbs with *a*-imperfects have a short imperative, inflected as follows:

^{ms} סַע	<i>sa'</i>	סַעִי	<i>sa'î</i>	סַעו	<i>sa'û</i>	סַעֵנָה	<i>sa'nāh</i>
סַעֵה	<i>sa'āh</i>						

The infinitive construct of verbs with *a*-imperfects may be of two different types, both of which occur for most of these verbs: (1) a regular form, like נָסַע *nasō'*, (2) a short form with the suffix *-t*: סַעַת

INTRODUCTION TO BIBLICAL HEBREW

Perfect	Imperfect	Imperative	Inf. Construct	w. suff.
נָגַע	יָגַע	נַע	נָעַת	— to strike
			נִגַע	נִגְעִי
נָטַע	יָטַע	טַע	נָטַעַת	— to plant
			נִטַע	—
—	יָגַשׁ	גַּשׁ	נָגַשַׁת	נִגְשָׁתִי to approach
			נִגַּשׁ	—

Special Remarks:

(a) Note that יָגַשׁ is not used in the perfect.

(b) The forms of נָשָׂא (to raise up), which is also III-Aleph, are

נָשָׂא	יָשָׂא	שָׂא	שָׂאָת / שָׂאָתִי	שָׂאָתִי
			נָשָׂא	—

(c) The verb נָתַן has an imperfect etc. with ē:

נָתַן	יָתַן	תֵּן	תֵּנתִי	תֵּנתֶם
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(d) The verb לָקַח behaves as though I-Nun in the imperfect etc.:

לָקַח	יִלְקַח	קַח	קַחְתִּי	קַחְתֶּם
-------	---------	-----	----------	----------

(e) The doubling of the second root consonant of the imperfect is given up in some verbs when followed by a:

יָסְעוּ yis'û (they will set out) not יִסְעוּ yissə'û

Below are the full paradigms of נָסַע, נָשָׂא, נָתַן, and לָקַח.

Imperfect:	נָסַע	נָשָׂא	נָתַן	לָקַח
3rd m.	יָסַע	יָשָׂא	יָתַן	יִלְקַח
2nd m.	תִּסַּע	תִּשָּׂא	תֵּתַן	תִּלְקַח
1st m.	אֶסַּע	אֶשָּׂא	אֶתַּן	אֶלְקַח
3rd f.	תִּסְעִי	תִּשָּׂאִי	תֵּתִי	תִּלְקַחִי
2nd f.	תִּסְעִי	תִּשָּׂאִי	תֵּתִי	תִּלְקַחִי
1st f.	אֶסְעִי	אֶשָּׂאִי	אֶתִּי	אֶלְקַחִי
3rd m. pl.	יִסְעוּ	יִשָּׂאוּ	יִתְּנוּ	יִלְקְחוּ
2nd m. pl.	תִּסְעוּ	תִּשָּׂאוּ	תֵּתְנוּ	תִּלְקַחוּ
1st m. pl.	נָסַעְנוּ	נָשָׂאנוּ	נָתַתְנוּ	לָקַחְנוּ
3rd f. pl.	יִסְעִינָה	יִשָּׂאִינָה	יִתְּנִינָה	יִלְקַחִינָה
2nd f. pl.	תִּסְעִינָה	תִּשָּׂאִינָה	תֵּתְנִינָה	תִּלְקַחִינָה
1st f. pl.	נָסַעְנוּ	נָשָׂאנוּ	נָתַתְנוּ	לָקַחְנוּ
Imperative:	סַע	שָׂא	תֵּן	קַח
2nd m.	סַע	שָׂא	תֵּן	קַח
2nd f.	סַעִי	שָׂאִי	תֵּתִי	קַחִי
3rd m. pl.	סַעוּ	שָׂאוּ	תֵּנוּ	קַחוּ
3rd f. pl.	סַעְנָה	שָׂאנָה	תֵּנָה	קַחְנָה

The preposition ל appears as ל before the infinitives with a stressed first syllable unless the infinitive is in construct with a following noun. E.g.

לְטַעַת לְגַשְׁתִּי לְשָׂאָתִי לְקַחְתִּי לְתֵתִי

119. Vocabulary 29.

NOUNS: מגורים *məgûrîm* (pl. only) the place where one sojourns, residence (מגורים)

כְּתֹנֶת *katōnet* , (pl. -ōt) tunic

כְּתֹנֶת *kuttōnet*

נִדָּר *nēder* or נִדָּר *nēder* (w. suff. נִדְרִי; pl. -îm) vow

תולדות *tôladôt* history, genealogy (pl. only) (תולדות)

VERBS: יָגַשׁ *yiggaš* (perf. not used) to approach [usually with אֶל]

נִדָּר *nāḏar* (יָדַר) to vow

גָּעַר *gā'ar* (יָגַעַר) to rebuke

שָׂנֵא *sānē'* (יָשָׂנָא) to hate

הָב *hab* A defective verb found only in the imperative forms: הָב הָבָה הָבֵי הָבוּ give! come now ... let's!

נָשָׂא *nāšā'* (יָשָׂא) to raise, lift up, carry

ADJECTIVE: צָעִיר *šā'ir* small, young

NUMBERS: שְׁנַיִם *šanáyim* (masc.) two; constr. שְׁנֵי *šanē*

שְׁתַּיִם *štáyim* (fem.) two; constr. שְׁתֵּי *štē*

The absolute form of the number "two" may stand before or after the noun it modifies, which is in the plural:

שְׁנַיִם אֲנָשִׁים or אֲנָשִׁים שְׁנַיִם
נָשִׁים שְׁתַּיִם שְׁתֵּי נָשִׁים

The construct form is used only before the noun:

שְׁנֵי אֲנָשִׁים שְׁתֵּי נָשִׁים

PROPER NAMES: רָחֵל *Rāḥēl* Rachel
לֵאָה *Lē'āh* Leah
לָבָן *Lābān* Laban
יַעֲקֹב *Ya'āqōb* Jacob

Exercises:

(a) Translate:

- | | |
|---|--|
| (1) תֵּן לִי שְׁנֵי סִפְרִים | (8) שְׁנַיִם זִקְנִים הִלְכִים עַל-הַדֶּרֶךְ |
| (2) הָרַג אֶת-כָּסֶפֶה | (9) גִּישׁ אֵלַי בְּתִי |
| (3) יָגַשׁ אֵלַי הָאִישׁ | (10) סָעוּ מִצְרֵימָה |
| (4) וַתִּדַּר הָאִשָּׁה נִדָּר | (11) תֵּן לָנוּ עֶזֶר |
| (5) אֶל-תִּשְׁנֹאוּ אֶת-אֲחֵיכֶם. | (12) יִפֹּל אֶרְצָה בְּגִשְׁתָּהּ אֵלָיו |
| (6) וַיִּגַּע אֲתָם מִגְּפֹת רַבּוֹת וּכְבֹדוֹת | (13) טוֹב תִּתֶּנָּה לִי אֶת-הַכֶּסֶף |
| (7) וַיִּקְחוּ אֶת-כְּתֹנֶתוֹ וַיִּקְרְעוּ אֹתָהּ | (14) שָׂא אֶת-עֵינֶיךָ הַשְׁמִימָה |

(b) Give the Hebrew for the following orally:

1. Give (m. pl.) us your help.
2. Kill (m. pl.) the snake.

INTRODUCTION TO BIBLICAL HEBREW

- ✓3. Do not eat (m. pl.) its flesh.
4. Take (m. s.) two stones.
- ✓5. Plant (m. s.) the tree here.
6. Approach (f. s.) him.
7. and he struck him
8. and they gave him their sons
- ✓9. and I fell to the ground
10. and he traveled toward the wilderness
11. we shall give them food
12. we shall set out in the morning

(c) Translate:

- (1) לא יכלתי לשאת האבנים האלה כי כבדות הנה משאתי אתן.
- (2) לא יחפץ לגשת אליך בקראך אליו.
- (3) אסף את העם הנה פן יאברו בידי האיבים.
- (4) ברח ההרה לבלתי קחתם אתו ואת מקנהו.
- (5) סגר את שער העיר פן יגשו האנשים והרגו אתנו.
- (6) ויטעו שם כרם ועצים רבים.
- (7) ויהי בגשתו אלי ואשא את עיני אליו ואמר: למה באת אלי בני.
- (8) תענה האשה עם שני בניה ולא יכלה למצא להם מים.
- (9) חפצתי לבסע אתמול ולא יכלתי למצא את בגדרי ואת כתנתי.
- (10) והיה כפתחם את השער ויצאתם החוצה.
- (11) הבה נשמעה בקולו כי צדיק הוא בעינינו.
- (12) קחו את רכושכם ואת כל אשר לכם ונסעו אל הארץ ההיא וישבתם גם אתם בארץ מגורי אבותיכם.

(d) Write in Hebrew:

- ✓1. When he approached us, we called to our servants.
- ✓2. And he set out and crossed over as far as the river.
3. And he raised his hands heavenward and cried out in a loud voice.
4. Take (f.s.) your sons and go forth (perf.) from this place.
5. We could not bear (= carry) the affliction which he set upon us.
6. His song is pleasant and his words are good in our ears.
7. And afterward they set out each (= a man) to his land.

(e) Reading: Jacob and Rachel

וילבן היו שתי בנות, שם הגדולה לאה ושם הקטנה רחל ורחל היתה יפת תואר ויפת מראה ויאהב יעקב את רחל ויאמר אל לבן: אעבד אתה שבעי שנים ברחל בתך הקטנה. ויאמר לבן: טוב תתי אתה לך מתתי אתה לאיש אחר.

ויעבד יעקב ברחל שבע שנים אשר היו בעיניו כימים אחדים באהבתו אתה ויאמר יעקב אל לבן: הבה את אשתי כי מלאו ימי. ויאסף לבן את כל אנשי המקום ויעשו משתה ויהי בערב ויח את לאה בתו הגדולה וימן אתה ליעקב והוא בא אליה בלילה.

וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב בַּבֹּקֶר כִּי לָאָה אֶתֹו וַיֹּאמֶר אֶל־לֵבָן: מַה זֹּאת עָשִׂיתָ לִּי. הֲלֹא בְרַחֵל עֲבָדְתִּי עֲמֹל וְלָמָּה רָמִיתָנִי. וַיֹּאמֶר לֵבָן: בְּמִקְוֹמִנוּ אֵין לָתֵת הַצֹּעֲרָה לְפָנַי הַבְּכִירָה. אֵתֵן גַּם־אֶת־זֹאת בְּעִבּוּדָה: אֲשֶׁר תַּעֲבֹד עֲמָדִי שִׁבְעַ שָׁנִים אַחֲרֹות. וַיִּתֵּן לֵבָן אֶת־רַחֵל לְיַעֲקֹב לְאִשָּׁה וַיַּעֲבֹד יַעֲקֹב אֶת־לֵבָן שִׁבְעַ שָׁנִים אַחֲרֹות בְּרַחֵל.

Notes to the Reading:

1. "seven"
2. There are three idiomatic uses of **בְּ** in this selection:
 - עָבַד בְּ** to serve someone *for* a reward or compensation
 - בְּאַהֲבָתוֹ אֶתָּה** *because* he loved her
 - בְּעִבּוּדָה** *in exchange for* the labor
3. The pl. of **אֶחָד** has the sense of "several, a few"
4. "and he prepared"
5. "have you deceived me?"
6. "first-born" hence "eldest" (feminine)

⑦ When you see a word (e) in a verb form, change its perfect form to its a past form (a) as some animal, but when past (a) is important

⑧

	Perfect	Imperfect	Imv Imperative	Inf. Constr.	w. suff.
<i>ē</i> -imperfects:	יָשַׁב	יֹשֵׁב	יֹשֶׁב	יֹשֶׁבֶת	שָׁכַנִּי dwell
<i>a</i> -imperfects:	יָשַׁן	יֹשֵׁן	יֹשֶׁן [יֹשֶׁן]	יֹשֶׁן	[יֹשְׁנִי] sleep

בָּרַד	בָּרַד	לָד	לָדַת	לָדַתִּי	bear
יָרַד	יָרַד	רָד	רָדַת	רָדַתִּי	descend

יָדַע יָדַע יָדַע יָדַע know

צֵא צֵאת צֵאתִי go forth

go לִכְתִּי לָכֵת לִי יֵלֵךְ הֵלֵךְ

To the second group, represented by יָשַׁן above, belong the verbs

he inherited	יָרַשׁ	יִירָשׁ	רָשׁ	רָשָׁה	רָשָׁה	inherit
	יַעֲזֹז	יִיעָזֶז	—	—	—	advise
	יָקַץ	יִיקָץ	—	—	—	wake up
	יָבֵשׁ	יִיבֹשׁ	—	יָבֵשׁ(ת)	—	dry up

and the III-Aleph verb

יָרָא	יִירָא	יָרָא	יִירָא	—	fear
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[Note: the noun יָרָא (fear) is normally used as the inf. construct for this verb.] The imperatives and inf. constructs of this group are poorly attested in BH but show the same mixture of the two possible types which we encountered with verbs I-Nun.

The verb יָכַל has irregular forms with *û* in the preformative of the imperfect:

יִוָּכַל תּוּכַל תּוּכְלִי etc.

In the class of verbs I-Yodh and in those classes to be treated in the following lessons there is frequently a difference in the imperfect form used with waw-conversive, particularly in the 3rd pers. sing. masc. and fem., the 2nd pers. sing. masc., and the 1st pers. pl. In general the accent on these forms is retracted to an *open* preformative syllable; *ê* in the stem is replaced by *e*. A similar instance was met with יִאֲמַר versus יֹאמֶר. There are, however, inconsistencies:

(a) The change is regular for *ê*-imperfects other than יִצָּא:

וַיֵּשֶׁב	וַתֵּלֶךְ	וַיָּרֶד	וַיֵּלֶךְ	but	וַיִּצָּא
וַתֵּשֶׁב		וַתֵּרֶד	וַתֵּלֶךְ		וַתִּצָּא
וַיֵּשְׁב		וַיֵּרֶד	וַיֵּלֶךְ		וַיִּצָּא

(b) It is *not* found with the *a*-imperfects other than יִדַּע:

וַיִּדַּע	but	וַיִּיקַן	וַיִּישַׁן	וַיִּירָשׁ
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Several verbs have imperfects formed on the analogy of roots I-Nun:

יָצַר	to fashion	imperf. יָצַר	(but also, irregularly, יִצָּר)
יָצַק	to pour	יָצַק	(but also, irregularly, יִצָּק)
יָצַח	to kindle	יָצַח	

Given below are the full paradigms of the most frequent types of the class

I-Yodh:	יָשַׁב	יָלַךְ	יָצָא	יָדַע	יִירָשׁ
	תָּשַׁב	תָּלַךְ	תָּצָא	תָּדַע	תִּירָשׁ
	תֵּשַׁב	תֵּלַךְ	תֵּצָא	תֵּדַע	תִּירָשׁ
	תִּשְׁבִּי	תִּלְכִּי	תִּצְאִי	תִּדְעִי	תִּירָשִׁי

INTRODUCTION TO BIBLICAL HEBREW

אֵשֶׁב	אֶלֶף	אֶצֶא	אֶדַע	אֶירָשׁ
יֵשְׁבוּ	יִלְכוּ	יֵצְאוּ	יִדְעוּ	יִירָשׁוּ
תֵּשְׁבֶנָּה	תֵּלְכֶנָּה	תֵּצְאֶנָּה	תֵּדַעְנָה	תֵּירָשֶׁנָּה
תֵּשְׁבוּ	תֵּלְכוּ	תֵּצְאוּ	תֵּדַעוּ	תֵּירָשׁוּ
תֵּשְׁבֶנָּה	תֵּלְכֶנָּה	תֵּצְאֶנָּה	תֵּדַעְנָה	תֵּירָשֶׁנָּה
נֵשֵׁב	נֵלֵךְ	נֵצֵא	נֵדַע	נֵירָשׁ
שֵׁב	לֵךְ	צֵא	דַּע	רָשׁ
שְׁבִי	לְכִי	צֵאִי	דַּעִי	רָשִׁי
שְׁבוּ	לְכוּ	צֵאוּ	דַּעוּ	רָשׁוּ
שְׁבֶנָּה	לְכֶנָּה	צֵאֶנָּה	דַּעְנָה	רָשֶׁנָּה

121. Vocabulary 30.

NOUNS: שְׁלוֹם *šālôm* peace, well-being; state of one's health. Note the idiom: שָׁאַל לְשָׁלוֹם לְ to inquire about the health of

עֵמֶק *'émeq* (w. suff. עִמְקִי, pl. -*îm*) valley, lowland

בָּעַל *bá'al* (pl. -*îm*) lord, master, owner, husband. Frequent in idioms as "one invested with, endowed with," as בָּעַל הַלּוּמוֹת a dreamer. Also members (pl.) of a guild or profession, as בְּעָלֵי הַפָּרָשִׁים professional horsemen. Also a proper name or epithet of a Canaanite deity, rarely applied to God.

ADJECTIVES: רָחוֹק *rāhōq* distant, far; מֵרָחוֹק at a distance, from afar
קָרוֹב *qārôb* near, close (to: אֶל)

VERBS: קָרַב *qārab* (יִקְרַב) to be near, draw near; approach (+ לְ, אֶל, בְּ)

יָשַׁן *yāšēn* (יִישָׁן) to sleep

שָׁאַל *šā'al* (יִשְׁאַל) to ask, inquire, request (a thing: אֶת; a person אֶת, לְ, מִן)

עָנָה *'ānāh* to answer (a person: אֶת); + בְּ to testify against

CONJUNCTION: טָרָם *térem* or בְּטָרָם *ba'térem* before, not yet. Usually followed by the imperfect, regardless of the tense required in English: טָרָם יִשְׁכַּב before he had lain down, or he not yet having lain down.

PROPER NAMES: יִשְׂרָאֵל *Yiśrā'ēl* (1) = Jacob; (2) the name of a people
יוֹסֵף *Yôsēp* Joseph

Exercises:**(a) Translate:**

- (1) רָדְתָנוּ מִצִּיּוֹן
 (2) שָׁב פֹּה
 (3) בָּלַדְתָּ בֶן
 (4) יָצֵא כִּי הַמֶּלֶךְ בָּא
 (5) אֶל-תִּירָא
 (6) לֹא תוֹכֵל לִישָׁן

- (7) תִּירְשׁוּ אֶת-הָאָרֶץ הַזֹּאת
 (8) רָד הָעִירָה
 (9) שָׁבוּ בְּבֵיתְכֶם
 (10) נוֹכַל לָלֶכֶת בַּבֶּקֶר
 (11) צֵאוּ מִהָעִיר
 (12) בְּרַשְׁתֶּם אֹתָהּ

(b) Give the Hebrew for the following orally:

1. Go forth (m. s.) today.
2. and when we knew
3. She will bear a son.
4. We shall not inherit this land.
5. He will fashion a new vessel.
6. We shall not be afraid of them.
7. and as he went forth
8. Do you know all these things?
9. Let us go down to the Negev.
10. And they went to their country.
11. Let us sit down and eat.
12. And he slept the whole night.

(c) Translate:

- (1) לֹא יִישָׁן שֹׁמֵר יִשְׂרָאֵל.
 (2) וַיִּקְרְבוּ הָאֲנָשִׁים אֵלָיו לִשְׁאֹל לוֹ לְשָׁלוֹם.
 (3) וְהָיָה בִּקְרָא הָעָם אֵלָיו וְעָנִיתִי אֹתָם.
 (4) וְהָיָה בִּישָׁן הַיָּלֵד וַיְחַלֵּם חֲלוֹם.
 (5) רָחוּק מֵאֹד מִהַמְּקוֹם הַזֶּה הָעֵמֶק אֲשֶׁר אַתֶּם הֹלְכִים שָׁמָּה.
 (6) הִרְגוּ אֶת-פֶּעַל הַפִּית וַיִּקְחוּ אֶת-כָּל-רֶכְשׁוֹ אֹתָם וַיֵּצְאוּ מִהָעִיר.
 (7) וַיִּשְׁאַל הָאִישׁ וַיֹּאמֶר: מָה עָשִׂיתִי כִּי תִשְׁנָא אֹתִי.
 (8) בְּשָׁלוֹם אֲשַׁכֵּב וְאִישָׁן כִּי אַתָּה עָמִי יְהוָה אֱלֹהִים.
 (9) קָרַב אֶל-הַיִּכָּל וְשָׁמַע אֶת-דְּבָרֵי הַנָּבִיא.
 (10) לָמָּה לֹא עָנִיתָ כַּאֲשֶׁר שְׁאַלְתִּי לָךְ לְשָׁלוֹם.
 (11) לֹא תִקְרַב הָרָעָה בְּבֵיתָךְ כִּי נָתַן יְהוָה אֶת-מְלָאכָיו לְשָׁמֵר אֹתָךְ וְאֶת-כָּל-דְּרָכֶיךָ.
 (12) מִה-תִּשְׁאֹל מִמֶּנִּי.
 (13) לִכְדּוֹ אֶת-הָעִיר בְּטָרֶם יִבְרָחוּ יִשְׁבֵּיהָ הַמַּדְבָּרָה.

(d) Write in Hebrew:

1. Who is the husband of that beautiful woman standing near the gate?
2. They came to the city from afar to inquire after the health of the king.
3. The owner of the field came and told us to go to our (own) house(s).

INTRODUCTION TO BIBLICAL HEBREW

4. They set out and traveled many days until they found a large and pleasant valley in which they might dwell in peace.
5. Let us hear his words so that we might know the place from which he has come.

(e) Reading: Joseph and His Brothers (1)

יָשָׁב יַעֲקֹב בְּאֶרֶץ מִגְוָרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב. יוֹסֵף בֶּן־שִׁבְעַ עָשָׂרָה שָׁנָה
הָיָה רֹעֶה אֶת־אֶחָיו בְּצֹאֵן וְיִשְׂרָאֵל אָהָב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי בֶן־יְקֹנִים הוּא לוֹ וַעֲשֵׂה לוֹ
כְּתֹנֶת פָּסִים.² רָאוּ אֶחָיו כִּי אֹהֵב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלוֹם.

וַיַּחֲלֵם יוֹסֵף חֲלֹמוֹת וּבַחֲלֹמוֹתָיו יִשְׁתַּחֲוֶה אֶחָיו וְאָבִיו וְאִמּוֹ לְפָנָיו. וַיַּגֵּד⁵ אֶת־הַחֲלֹמוֹת לְאֶחָיו
וַיִּשְׁנְאוּ אֹתוֹ עַל־חֲלֹמוֹתָיו וְעַל־דְּבָרָיו וַיַּגֵּד⁵ גַּם־אֶל־אָבִיו וַיַּנְעֵר בּוֹ אָבִיו וַיֹּאמֶר לוֹ: מָה
הַחֲלֹם הַזֶּה אֲשֶׁר חָלַמְתָּ. הֲבֹא נִבְוֵא⁶ אֲנִי וְאִמִּי וְאֶחָיִךְ לְהִשְׁתַּחֲוֹת⁷ לְפָנֶיךָ אֶרְצָה.

אֶחָיו שִׁנְאוּ אֹתוֹ וְאָבִיו שָׁמַר אֶת־הַדָּבָר.

Notes to the Reading:

1. "seventeen"
2. meaning unknown. Perhaps "a full garment with long sleeves."
3. "to speak to him"
4. "(they) would bow down"
5. "and he told"
6. "Shall we indeed come"
7. "to bow down"

LESSON 31

122. Verbs III-Hē: Imperfect, Imperative, and Infinitive Construct.

This class of verbs is quite uniform in its inflection. The imperfect ends in *-eh* except where this is replaced by an inflectional ending; the imperative ends in *-ēh*; and the inf. constr. in *-ôf*. Below are the paradigms of בָּנָה, which may be taken as a norm of this class, and several verbs which have other peculiarities in addition to being III-*Hē*: עָלָה, also I-guttural; הָגָה, also I-guttural but differing in the preformative vowel from עָלָה; נָטָה, also I-*Nun*; and the slightly irregular verb הָיָה.

	to build	to ascend	to meditate	to extend	to be
<i>Imperfect:</i>	יִבְנֶה	יַעֲלֶה	יִהְיֶה	יִטֶּה	יִהְיֶה
	תִּבְנֶה	תַּעֲלֶה	תִּהְיֶה	תִּטֶּה	תִּהְיֶה
	תִּבְנֶה	תַּעֲלֶה	תִּהְיֶה	תִּטֶּה	תִּהְיֶה
	תִּבְנֶי	תַּעֲלִי	תִּהְיִי	תִּטִּי	תִּהְיִי
	אִבְנֶה	אַעֲלֶה	אִהְיֶה	אִטֶּה	אִהְיֶה
	יִבְנוּ	יַעֲלוּ	יִהְיוּ	יִטּוּ	יִהְיוּ
	תִּבְנֶינָה	תַּעֲלֶינָה	תִּהְיֶינָה	תִּטֶּינָה	תִּהְיֶינָה
	תִּבְנוּ	תַּעֲלוּ	תִּהְיוּ	תִּטּוּ	תִּהְיוּ
	תִּבְנֶינָה	תַּעֲלֶינָה	תִּהְיֶינָה	תִּטֶּינָה	תִּהְיֶינָה
	נִבְנֶה	נַעֲלֶה	נִהְיֶה	נִטֶּה	נִהְיֶה
<i>Imperative:</i>	בְּנֶה	עֲלֶה	הֲגֶה	נָטָה	הָיָה

INTRODUCTION TO BIBLICAL HEBREW

	בָּנִי	עָלִי	הָגִי	נָטִי	הָיִי
	בָּנוּ	עָלוּ	הָגוּ	נָטוּ	הָיוּ
	בְּנִיָּה	עֲלִיָּה	הַגִּיָּה	נִטְיָה	—
<i>Inf. Constr.</i>	בְּנוֹת	עֲלוֹת	הַגּוֹת	נִטּוֹת	הָיוֹת

The verb *הָיָה* (to live) is inflected like *הָיָה*, except that the inf. constr. is vocalized with *ā* in the first syllable: *הָיוֹת*.

The two verbs *אָפָה* (to bake) and *אָבָה* (to be willing) have imperfects *אֹפֶה* and *אֹבֶה*, following the I-*Aleph* patterning in conjunction with the III-*Hē*.

There is a distinct form for the jussive in the singular. It may be thought of as a shortened (or apocopated) form of the imperfect, without the final *-eh*, but the development of a secondary vowel to resolve the resulting final consonant cluster has produced inconsistencies. Here, for reference, is a list of the most important verbs III-*Hē* with their attested short forms:

	<i>Perfect</i>	<i>Imperfect</i>	<i>Jussive</i>			
			<i>3 m. s.</i>	<i>3 f. s./2 m. s.</i>	<i>1 c. s.</i>	<i>1c. pl.</i>
build	בָּנָה	יִבְנֶה	יִבֶּן			
despise	בָּזָה	יִבְזֶה	יִבֹּז	תִּבְזֹ		
weep	בָּכָה	יִבְכֶּה	יִבְכֹּךְ	תִּבְכֹּךְ		
reveal	גָּלָה	יִגְלֶה	יִגַּל			
be harlot	זָנָה	תִּזְנֶה		תִּזְנֹ		
be done	פָּלָה	יִכָּלֶה	יִכָּל	תִּכָּל		
turn	פָּנָה	יִפְנֶה	יִפֶּן	תִּפֶּן	אִפֶּן	נִפֶּן
acquire	קָנָה	יִקְנֶה	יִקֶּן			
be many	רָבָה	יִרְבֶּה	יִרְבֹּ	תִרְבֹּ		
drink	שָׁתָה	יִשְׁתֶּה	יִשְׁתֹּ	תִשְׁתֹּ	אִשְׁתֹּ	
capture	שָׁבָה	יִשְׁבֶּה	יִשְׁבֹּ			
<i>II-guttural:</i>						
pasture	רָעָה	יִרְעֶה	יִרַע			
see	רָאָה	יִרְאֶה	יִרְאֹ	תִרְאֹ	אִרְאֹ	
be lost	תָּעָה	יִתְעֶה		תִּתְעֹ		
<i>I-guttural:</i>						
answer	עָנָה	יַעֲנֶה	יַעֲנֹ	תַעֲנֹ	אַעֲנֹ	
ascend	עָלָה	יַעֲלֶה	יַעֲלֹ	תַעֲלֹ	אַעֲלֹ	נַעֲלֹ
do	עָשָׂה	יַעֲשֶׂה	יַעֲשֹׁ	תַעֲשֹׁ	אַעֲשֹׁ	נַעֲשֹׁ
conceive	הָרָה			תִּהַרֹ		
camp	חָנָה	יִחְנֶה	יִחֶן			
be angry	חָרָה	יִחַרֶה	יִחַרֹ			
<i>I-Nun:</i>						
extend	נָטָה	יִטֶּה	יִטֹּ	תִטֹּ		

Anomalous:

be	הָיָה	יִהְיֶה	יִהְיֶה	תִּהְיֶה	אֶהְיֶה	נִהְיֶה
live	חָיָה	יִחְיֶה	יִחְיֶה			

The importance of these forms lies not so much in their use as jussives but rather in the fact that these short forms are used regularly with *waw*-conversive in the past narrative sequence:

וַיַּעַשׂ and he made

וַתִּבְכֶּה and she wept

The short forms of the 3rd and 2nd persons are nearly always used; in the first person there is an option between the short and normal forms:

וַאֲבָכָה or וָאֶבְכֶּה and I wept

Note the sequence form וַיֵּרָא (and he saw), which differs from the jussive יֵרָא. There are no cohortatives in *-āh* for verbs III-*Hē*. The stem of the inf. construct undergoes no changes with the addition of the pronominal suffixes:

בְּנוֹתַי my building

בְּנוֹתֶיךָ your building

etc.

123. Vocabulary 31.

NOUNS: בּוֹר *bôr* (pl. *-ôt*) pit, cistern; fig. the grave

רֵעַ *rē^a* (pl. *-îm*) friend, companion [the stem vowel is not changeable: pl. constr. רֵעִי; the singular with the 3rd pers. masc. sing. suffix is רֵעֵהוּ]

שִׁמְלָה *šimlāh* (pl. *-ôt*) outer garment, cloak

VERBS: שָׁפַךְ *šāpak* (יִשְׁפֹּךְ) to pour, shed (blood)

תָּפַשׁ *tāpāš* (יִתְפָּשׁ) to seize, grab

נָטָה *nātāh* (יִנָּטֶה) to extend; pitch (tent); turn aside (intr.)

בָּכָה *bākāh* (יִבְכֶּה) to weep, mourn

שָׁחַט *šāḥaṭ* (יִשְׁחַט) to slaughter (usu. of animals)

OTHER: עַתָּה *‘attāh* (adv.) now, and so then, then

רִיק *rêq* (adj.) empty, worthless, idle

PROPER NAMES: דּוֹתָן *Dôtān* Dothan, a city about 13 m. north of Shechem

רְאוּבֵן *Ra’ûbēn* Reuben, first-born son of Jacob (by Leah)

IDIOMS: (1) A plural verb followed by אִישׁ and a correlated singular suffix is to be taken distributively or reciprocally:

הָלְכוּ אִישׁ אֶל-בֵּיתוֹ Each man went to his (own) house.

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ And they said to one another.

(2) The imperative of הִלֵּךְ is frequently used before another imperative or cohortative in a sense difficult to translate. It is more or less an

INTRODUCTION TO BIBLICAL HEBREW

invitation or inciting to action, like English "Come on, let's . . ." It may therefore be omitted often from translation.

לְכוּ וְנִהְרְגָה אֹתוֹ Come on, let's kill him.

(3) An imperative, especially of הָלַךְ and other verbs of motion, may be followed by the dative pronoun which has no translation value in English:

לֵךְ לָךְ Go! סֵעוּ לָכֶם Travel!

Exercises:

(a) Translate:

- amru* *act* *the* *will* *be* *done*
 (1) יִבְנוּ עִיר חֲדָשָׁה
 (2) יִהְיֶה אִתּוֹ
 (3) וַיֵּחָדֵד לוֹ מֵאֲדָמָה
 (4) וַיִּכְלוּ הַמַּיִם מֵעַל פְּנֵי הָאָרֶץ
 (5) וַיַּעַל יְרוּשָׁלַיִם
 (6) כִּרְאוֹתֶי אֲתָם
 (7) נַעֲשֶׂה אֱלֹהֵי עֵץ
 (8) בְּרַעוֹתָם אֶת-צֹאנָם
 (9) וַיַּעַן וַיֹּאמֶר
 (10) אֶל-תִּשְׁתָּה אֶת-הַמַּיִם

- (11) אֶל-תִּתֵּן
 (12) תֵּן אֶת-יָדְךָ
 (13) לָמָּה תִּבְכֶּה
 (14) וַיִּכְלוּ לַעֲשׂוֹת אֶת-הַמְּלָאכָה
 (15) וַיַּעַל הָהָרָה לְרֹאוֹת אֶת-הַחַיִּית
 (16) יִרְעָה אֶת-עַמּוֹ כְּרֹעָה
 (17) וַיָּשָׁב וַיֹּאכַל וַיִּשְׁתָּה
 (18) אֶל-תִּבְכֶּה עַל-הַרְשָׁעִים
 (19) אֵשֶׁה אֶת-יָדֵי הַשָּׁמַיִם
 (20) וַתֵּתֶן הָאִשָּׁה בְּמִדְבָּר
 (21) וַיִּשְׁחָטוּ מִהַבְּקָר וּמִהַצֹּאן

(b) Give the Hebrew for the following orally:

1. Don't pour the water.
2. Why are you crying?
- ✓ 3. You ask and he will answer.
- ✓ 4. before he created the earth
- ✓ 5. They were afraid to approach.
6. Remember the history of your people.
- ✓ 7. His house is close to the city.
8. I slept the whole night.
9. Her husband left her.
10. The place is too far away for us to see.

(c) Translate:

- (1) וַתֵּדַר הָאִשָּׁה נָדָר וַתֹּאמֶר: אֲתָן לַיהוָה אֶת-הַיֶּלֶד הַזֶּה אֲשֶׁר אֵלֶּד וְהוּא יֵשֵׁב בְּהִיכַל יְהוָה וְעָבַד אֹתוֹ כָּל-יְמֵי חַיָּיו.
 (2) ✓ וַיֹּאמֶר הָאִישׁ: לָמָּה בָּחַרְתָּ בִּי וְאַנְכִּי הַצָּעִיר בְּבֵית אָבִי.
 (3) ✓ וַיַּעַן אֹתוֹ יְהוָה לֵאמֹר: אֲהִיָּה עִמָּךְ בְּכָל-אֲשֶׁר אַתָּה עֹשֶׂה.
 (4) סָבְבוּ אֹתִי שְׁנָאִי וְעֹזְבוּ אֹתִי אֲהָבִי.
 (5) לָמָּה תַעֲזֹבוּ אֶת-אֶרֶץ מְגוּרֵי אֲבִיכֶם וּשְׁבַתֶּם אֶל-הָאָרֶץ הַזֹּאת.
 (6) בָּשְׁנוּ כִּי לֹא לָקַח אֶת-הַמִּנְחָה אֲשֶׁר נָתַנוּ לוֹ.

(7) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה: נִטָּה אֶת-יַדְּךָ עַל-הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ עַל-אֶרֶץ מִצְרַיִם וַיֵּט מֹשֶׁה אֶת-יָדוֹ עַל-הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ בְּכָל-אֶרֶץ מִצְרַיִם וְלֹא רָאוּ אִישׁ אֶת-אָחִיו וְלֹא קָמוּ אִישׁ מִמְּקוֹמוֹ.

(d) Write in Hebrew:

1. The men of the city rebuked him because he had not heeded the words of the elders.
2. They are evil men because they have shed blood and sinned against the Lord.
3. And he raised his eyes and saw two men standing near the well.
4. And when she heard these words, she fell to the ground and wept.
5. You shall see and you shall know that the Lord is with us.
6. Heaven and earth are full (of) your (m. s.) glory.
7. Eat and drink for in the morning we shall go forth to battle.

(e) Reading: Joseph and his Brothers (2)

וַיָּלֶכְנוּ אָחִיו לְרַעוּת אֶת-צֹאן אֲבִיהֶם בְּשָׂכָם וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף: הֲלֹא אֲחִיךָ רָעִים בְּשָׂכָם, לָכֵן וְאִשְׁלַח אֹתָךְ אֲלֵיהֶם, לֵךְ נָא רֹאֵה אֶת-שְׁלוֹם אֲחִיךָ וְאֶת-שְׁלוֹם הַצֹּאן, וַיִּשְׁלַח אֹתוֹ מִעֵמֶק חֶבְרֹן וַיָּבֹאוּ שָׂכָמָה.

וַיְהִי אַחֲרֵי אֲשֶׁר לֹא מָצָא אֹתָם בְּשָׂכָם וַיֵּלֶךְ וַיִּמְצָא אֹתָם בְּדוֹתָן וַיֵּרְאוּ אֹתוֹ אֲחִיו מֵרְחוֹק וּבִטְרֵם יִקְרַב אֲלֵיהֶם וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו: בְּעַל הַחֲלוּמוֹת בָּא וְעַתָּה לָכֵן וְנִהְרָגָה אֹתוֹ וְשָׂמְנוּ אֹתוֹ בְּאֵזֶד הַבּוֹרוֹת וְאָמְרָנוּ כִּי חָיָה רָעָה אָכְלָה אֹתוֹ.

וַיִּשְׁמַע רְאוּבֵן אֶת-דְּבָרֵיהֶם וַיֹּאמֶר אֲלֵיהֶם: אַל-תִּשְׁפְּכוּ דָם, וַיֵּד אֶל-תְּשַׁלְּחוּ בּוֹ. וַיְהִי כֹאֲשֶׁר בָּא יוֹסֵף אֶל-אָחִיו וַיִּתְּפְשׂוּ אֹתוֹ וַיִּקְחוּ אֶת-כְּתָנִיתוֹ מִמֶּנּוּ וַיִּשְׁלִיכוּ אֹתוֹ בְּבוֹרָה וְהַבּוֹר הָיָה רֵיק אֵין בּוֹ מַיִם.⁴

Notes to the Reading:

1. "and he came"
2. שָׂכָם with directive -āh
3. "and they threw"
4. Note the asyndetic clause beginning with אֵין.

LESSON 32

124. Hollow Verbs (II-Waw/Yodh): Imperfect, Imperative, and Infinitive Construct.

In the inflection of the perfect (§64) the lexical distinction between verbs II-*Waw* and II-*Yodh* is irrelevant. In the imperfect, however, the stem vowel reflects this distinction and is, indeed, responsible for the classification of the verbs under their respective consonantal types: verbs with *û*-imperfects are considered II-*Waw*, and those with *î*-imperfects as II-*Yodh*. Neither the *waw* nor the *yodh* has a consonantal value in the main inflections of these forms. The two basic types are

	Perfect	Imperfect		Imperative	Inf. Construct
II- <i>Waw</i>	קָם <i>qām</i>	normal	יָקוּם <i>yāqûm</i>	קוּם <i>qûm</i>	קוּם <i>qûm</i>
		jussive	יִקֶּם <i>yîqôm</i>		
		converted	וַיִּקֶּם <i>wayyâqom</i>		
II- <i>Yodh</i>	שָׁם <i>sām</i>	normal	יָשִׁים <i>yāsîm</i>	שִׁים <i>sîm</i>	שׁוּם <i>sûm</i> שִׁים <i>sîm</i>
		jussive	יִשֶּׁם <i>yîšēm</i>		
		converted	וַיִּשֶּׁם <i>wayyâšem</i>		

Verbs of the second type are unstable, in that the vowel of the infinitive construct varies between *û* and *î*. Some verbs have *î* consistently, such as שִׁית (to place), while others have either vowel: לִיץ or לִין (to pass the night). Because of this variation they may be listed in the lexicon under either root form.

Note that the jussive and the form used with *waw*-conversive are distinct. Remember that the jussive forms are limited to the 3rd pers. sing. masc. and fem. The distinctive converted form, with retraction of the accent to the preformative syllable, is commonly found only in these same persons, plus the 2nd pers. masc. sing.; otherwise the converted form is the same as the normal imperfect.

Imperfect:

יָקוּם <i>yāqûm</i>	יָקוּמוּ <i>yāqûmû</i>	יָשִׁים <i>yāšîm</i>	יָשִׁימוּ <i>yāšîmû</i>
תָּקוּם <i>tāqûm</i>	תָּקוּמֶנָּה <i>tāqûmēnāh</i>	תָּשִׁים <i>tāšîm</i>	תָּשִׁימֶנָּה <i>tāšîmēnāh</i>
תִּקְוֶה <i>tāqûm</i>	תִּקְוֶה <i>tāqûmû</i>	תִּשְׁמַח <i>tāšîm</i>	תִּשְׁמַח <i>tāšîmû</i>
תִּקְוֶה <i>tāqûmî</i>	תִּקְוֶה <i>tāqûmēnāh</i>	תִּשְׁמַח <i>tāšîmî</i>	תִּשְׁמַח <i>tāšîmēnāh</i>
אָקוּם <i>'āqûm</i>	נָקוּם <i>nāqûm</i>	אָשִׁים <i>'āšîm</i>	נָשִׁים <i>nāšîm</i>

Jussive:

יָקֻם <i>yāqôm</i>	יָשֶׁם <i>yāšēm</i>
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תָּקֻם <i>tāqôm</i>	תָּשֶׁם <i>tāšēm</i>
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Converted:

וַיָּקֻם <i>wayyāqom</i>	וַיָּשֶׁם <i>wayyāšēm</i>
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וַתָּקֻם <i>wattāqom</i>	וַתָּשֶׁם <i>wattāšēm</i>
--------------------------	---------------------------

וַתָּקֻם <i>wattāqom</i>	וַתָּשֶׁם <i>wattāšēm</i>
--------------------------	---------------------------

וַתִּקְוֶה <i>wattāqûmî</i>	וַתִּשְׁמַח <i>wattāšîmî</i>
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(etc.)

(etc.)

Cohortative:

אָקוּמָה <i>'āqûmāh</i>	אָשִׁימָה <i>'āšîmāh</i>
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נָקוּמָה <i>nāqûmāh</i>	נָשִׁימָה <i>nāšîmāh</i>
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Imperative:

קוּם <i>qûm</i>	שִׁים <i>šîm</i>
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קוּמִי <i>qûmî</i>	שִׁימִי <i>šîmî</i>
--------------------	---------------------

קוּמוּ <i>qûmû</i>	שִׁימוּ <i>šîmû</i>
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קִמְנָה <i>qômnāh</i>	[שִׁמְנָה <i>šémnāh</i>]
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Inf. Construct with

קוּמִי <i>qûmî</i>	שׁוּמִי <i>šûmî</i>
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Suffixes

קוּמְךָ <i>qûmakû</i>	שׁוּמְךָ <i>šûmakû</i>
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קוּמְךָ <i>qûmek</i>	שׁוּמְךָ <i>šûmek</i>
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(etc.)

(etc.)

Remarks:

1. Imperfect fem. pl. of the form *tāqômnāh* (instead of *tāqûmnāh*) also occur.

2. Several verbs, mainly with gutturals or ר as the final root consonant, have *a* instead of *o* or *e* in the converted form. E.g. יָסוּר *yāsûr*, but וַיָּסַר *wayyāsar* (and he turned aside); יָנוּחַ *yānûḥ*, but וַיָּנַח *wayyānāh* (and he rested).

The following verbs belonging to these two principal types have occurred thus far in this text:

גָּר	יָגוּר	to sojourn	יָמָה	יָמוּת	to die
צָם	יָצוּם	to fast	שָׁם	יָשִׁים	to set
קָם	יָקוּם	to arise	שָׂר	יָשִׁיר	to sing
שָׁב	יָשׁוּב	to return			

INTRODUCTION TO BIBLICAL HEBREW

A few verbs occur with *ô* as the characteristic vowel of the imperfect and related forms. The following are the most important of these:

Perfect		Imperfect	Imperative	Inf. Construct
בָּא <i>bā'</i>	normal	יָבוֹא <i>yāḥô'</i>	בֹּא <i>bô'</i>	בּוֹא <i>bô'</i>
	jussive	יָבוֹא <i>yāḥô'</i>		
	converted	וַיָּבוֹא <i>wayyāḥô'</i>		
בָּשׂ <i>bōš</i>		יָבוֹשׂ <i>yēḥôš</i>	בּוֹשׂ <i>bôš</i>	בּוֹשׂ <i>bôš</i>
אָר <i>'ôr</i>		[יָאֹר <i>yā'ôr</i>]	אֹר <i>'ôr</i>	אֹר <i>'ôr</i>

Inflection proceeds as above. The variation between *ô* and *ō* in these forms is not grammatically significant. Note that the accent is not retracted in יָבוֹא.

125. Vocabulary 32.

NOUNS: בְּצָע *béša'* (w. suff. בְּצָעִי) profit, gain, advantage. Note the idiom: מַה-בְּצָע What profit is there?

סָרִיס *sārîs* (pl. irreg. סָרִיסִים) eunuch, officer.

אֲדוֹן *'ādôn* (pl. -îm) lord, master. Often used in the plural with singular meaning.

VERBS: שָׁת *šāt* (שִׁית) to put, place, set. A synonym of שָׂם.

רָץ *rāš* (רָצָה) to run

נָס *nās* (נָסָה) to flee

רָדַף *rāḏap* (רָדַף) to pursue, chase, persecute (object with אֶת- or אַחֲרֵי)

קָנָה *qānāh* (קָנָה) to acquire, purchase, buy

OTHER: לִקְרָאת *liqra(')t* (prep., with suff. לִקְרָאתִי etc.) toward, to meet, against

הִנֵּה *hinnēh* An introductory particle, customarily translated "behold," emphasizing the immediate presence of an object or a fact. In its idiomatic use with רָאָה it is best omitted from translation: רָאָה וְהִנֵּה אֲנָשִׁים בָּאִים

(or) He saw that men were coming.

But not "He saw, and behold men were coming."

PROPER NAMES: פַּרְעֹה *par'ôh* the title of the king of Egypt, the Pharaoh

פּוֹטִיפָר *pôṭîṭpar* Potiphar

גִּלְעָד *gil'ād* Gilead, a region east of the Jordan River

יְהוּדָה *yəhûḏāh* Judah: (1) the fourth son of Jacob, by Leah; (2) the tribe bearing his name; (3) the southern kingdom, as opposed to Israel, the northern kingdom, during the period of the divided monarchy.

- יִשְׁמָעֵאֵלִים *yišmā'ē(')lîm* Ishmaelites, a term applied to various little known nomadic groups several times in the OT.

Exercises:

(a) Translate:

- (1) וְהָיָה בִשְׁאֵל הָעָם אֹתוֹ וְלֹא יַעֲנֶה אֹתָם.
- (2) נִדְּשׁוּ כִּי אֵיבָבָם רַדְפִּים אַחֲרֵיהֶם.
- (3) מִי הָאִישׁ הָרָץ לִקְרֹאתָנוּ.
- (4) מָכְרוּ אֶת-הַמִּקְנֶה אֲשֶׁר קָנוּ שָׁם.
- (5) אֵיפֹה שָׁת אֶת-כָּלִי הַמַּיִם.
- (6) וַיְהִי אִישׁ יִשְׂרָאֵל בְּכָל-אֲשֶׁר עָשָׂה.
- (7) וַיֵּרָא וְהָיָה סָרִיס הַמֶּלֶךְ בָּא לִקְרֹאתוֹ.
- (8) וַיִּקָּם וַיֵּלֶךְ עִמּוֹ הַמִּדְבָּרָה.
- (9) וַיֵּשֶׁת אֶת-הַסְּפָרִים לִפְנֵי אָמֹן.
- (10) וַיְהִי בְצִהְרֵימָה וְאֶרְאָא אִישׁ בָּא לִקְרֹאתִי.
- (11) וְאֶקֹּם וְאָנוּס מִלִּפְנֵי.
- (12) אֲשַׁכֵּב וַיִּשְׁנֹתִי פֹה עַד-הַבֹּקֶר.
- (13) בֵּיתָנוּ קָרוֹב אֶל-הַהִיכָל.
- (14) רַדְף אַחֲרֵיהֶם כִּי לָקְחוּ אֶת-רִכְוֹשָׁנוּ.

(b) Give the Hebrew for the following orally:

- ✓ 1. Run to the field. רָץ אֶל-הַשָּׂדֶה
2. They will flee from their houses.
3. Who will inherit his garden?
4. Where will you buy the cattle?
- ✓ 5. Where did you put my money? אֵיפֹה שָׁת אֶת-כָּלִי הַמַּיִם
6. Did they chase you?
7. The king's official is very rich.
8. There is no advantage in weeping.
9. We left because of the famine.
10. You shall run and find him.
11. We fled when they burned our houses.

(c) Translate the following:

- | | |
|--|--|
| (1) יָדָנוּ תְהִיָּה בּוֹ בְּהָרְגָנוּ אֹתוֹ | (8) וַיָּגֵר שָׁם |
| (2) לְקוֹמִי וְשׁוּבִי הַבְּיָתָה | (9) וַיֵּשֶׁם אֹתוֹ בְּקִבְרוֹ |
| (3) לֹא חָפְצָנוּ לָצוּם | (10) יָרוּץ הַיָּלֵד אֶל-הַשָּׂדֶה |
| (4) מִה-נִּצַּע כִּי נִגְוֵר פֹּה | (11) הַנֶּעְרִים שָׁבִים אִישׁ אֶל-בֵּיתוֹ |
| (5) נִשְׁמָה אֶת-אֹחֵינוּ עַל-הַכֶּסֶּא | (12) נֹס כִּי אֵיבָבָה בָּא |
| (6) לֹא יָבִילְתִּי לְרוּץ | (13) חָפְצוֹ לָשׁוּב וְלֹא יָכֹלוּ |
| (7) תַּחְדָּל לָצוּם | (14) מִי יִחַפֵּץ לָשֶׁבֶת שָׁם |

INTRODUCTION TO BIBLICAL HEBREW

(d) Write in Hebrew:

1. And in the morning his companion arose and went to the city.
2. They will slaughter our cattle and burn our vineyards.
3. It is bad to shed blood.
4. They arose and pursued him, but they could not find him.
5. And now, let us choose a king for ourselves (= us).
6. Where did you put his cloak?
7. Did you know that this vessel is empty?

(e) Reading: Joseph Is Taken to Egypt

וַיָּשְׁבוּ אָחִי יוֹסֵף לֶאֱכֹל לֶחֶם וַיֵּשְׂאוּ עִינֵיהֶם וַיֵּרְאוּ וְהִנֵּה אַרְחָת² יִשְׁמָעֵאלִים בָּאָה מִצֹּלָעַד
וְהֵם הֹלְכִים לְיָרֵד מִצְרָיִמָּה.
וַיֹּאמֶר יְהוּדָה אֶל-אָחִיו לֵאמֹר: מֶה-בָּצַע כִּי נִהְרַג אֶת-אֲחִינוּ, לָכֵן וְנִמְכְּרָה אֹתוֹ לִישְׁמָעֵאלִים
וַיֵּדְנוּ אֶל-תְּהֵי בֹ כִי אֲחִינוּ בְּשָׂרֵנוּ הוּא.
וַיִּשְׁמְעוּ אָחִיו וַיִּמְכְּרוּ אֶת-יוֹסֵף לִישְׁמָעֵאלִים וַיֵּרֶד יוֹסֵף אִתָּם מִצְרָיִמָּה.
וַיִּקֶּן אֹתוֹ פּוֹטִיפָר סָרִיס פַּרְעֹה אִישׁ מִצְרִי מִיַּד הַיִּשְׁמָעֵאלִים וַיְהִי יְהוּדָה אֶת-יוֹסֵף וַיְהִי אִישׁ
מִצְלִיחַ³ בְּבֵית אֲדֹנָיו הַמִּצְרִי.

Notes to the Reading:

1. The omission of אֶת here and often in the readings to follow is in accord with the usage found in the text underlying the reading.
2. אַרְחָת a caravan
3. "successful"

LESSON 33

126. Geminate Verbs: Imperfect, Imperative, and Infinitive Construct.

No single class of verbs shows as much variety in the formation of the imperfect as that of geminate verbs, i.e. whose second and third root consonants are identical. No one of these verbs occurs frequently enough to offer a complete paradigm; the following tables, therefore, represent a compilation from the available data. On historical grounds, the more original forms of the imperfect system are

	<i>Perfect</i>		<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Constr.</i>
\bar{o} -imperfects	סָבַב <i>sāḥab</i>	normal	יָסֹבֵב <i>yāsōḥ</i>	סֹבֵב <i>sōḥ</i>	סֹבֵב <i>sōḥ</i>
		jussive	יָסֹבֵב <i>yāsōḥ</i>		
		converted	וַיָּסֹבֵב <i>wayyāsōḥ</i>		
<i>a</i> -imperfects	קָל <i>qal</i>	normal	יֵקַל <i>yēqal</i>	—	[קָל <i>qōl</i>]
		jussive	יֵקַל <i>yēqal</i>		
		converted	וַיֵּקַל <i>wayyēqal</i>		

In the normal inflection of these forms the original doubling of the final stem consonant shows up before any suffixed vowel. The accent, except in the case of the ending *-ēnāh*, remains on the stem:

יָסֹבֵב <i>yāsōḥ</i>	יָסֹבְבִי <i>yāsōbbû</i>	יֵקַל <i>yēqal</i>	יֵקַלְיָה <i>yēqállû</i>
תָּסֹבֵב <i>tāsōḥ</i>	תָּסֹבְבִינָה <i>tasubbēnāh</i>	תֵּקַל <i>tēqal</i>	תֵּקַלְיָנָה <i>tēqallēnāh</i>
תָּסֹבֵב <i>tāsōḥ</i>	תָּסֹבְבִי <i>tāsōbbû</i>	תֵּקַל <i>tēqal</i>	תֵּקַלְיָה <i>tēqállû</i>

INTRODUCTION TO BIBLICAL HEBREW

תִּסְבֹּב <i>tāsōbbî</i>	תִּסְבֵּינָה <i>tasubbēnāh</i>	תִּקְלִי <i>tēqállî</i> [תִּקְלֵינָה <i>təqallēnāh</i>]
אֶסֶב <i>'āsōb</i>	נֶסֶב <i>nāsōb</i>	אֶקַּל <i>'ēqal</i> נֶקַּל <i>nēqal</i>

A second type of imperfect, not infrequent, follows the pattern of verbs I-Nun in the formation of the stem, but there are several optional forms in the inflection:

יִסְבֹּב <i>yissōb</i>	יִסְבֹּבּוּ <i>yissōbbû</i> or יִסְבוּ <i>yissəbû</i>
תִּסְבֹּב <i>tissōb</i>	תִּסְבֹּבְנָה <i>tissōbnāh</i>
תִּסְבֹּב <i>tissōb</i>	תִּסְבֹּבּוּ or תִּסְבוּ <i>tissəbû</i>
תִּסְבִּי <i>tissōbbî</i> or תִּסְבִּי <i>tissəbî</i>	תִּסְבֹּבְנָה <i>tissōbnāh</i>
אֶסֶב <i>'essōb</i>	נֶסֶב <i>nissōb</i>

And similarly throughout for יִקַּל *yiqqal* etc.

The following further oddities in the inflection of the imperfect are mentioned for reference only:

- (1) Assimilation to the Hollow Verb inflection is not unknown: thus, e.g., יִשְׁדֹּד *yāšūḏ*, from the root שָׁדַד.
- (2) Inflections like the first given above also have such alternate forms as יִקְלוּ *yēqālû* (with reduction) instead of יִקְלִי *yēqállû*. E.g., יִיָּמוּ *yā-ʾamû* (they will consider) for expected יִיָּמֻ *yā-ʾommû*.
- (3) Rarely one encounters forms belonging to the paradigm of still other types, such as יִיָּחֲמוּ *yehēmû* (they will be warm, root חָמַם), or תִּישָׁמְנָה *tīšāmnāh* (you will be devastated, root שָׁמַם).

The imperative and infinitive construct show similar deviations, but the following should be taken as the norm:

	<i>Imperative</i>	<i>Inf. Construct</i>
ō-imperfects	סֹב <i>sōb</i>	סֹב <i>sōb</i>
	סְבִי <i>sōbbî</i>	סְבִי <i>subbî</i>
	סְבוּ <i>sōbbû</i>	סְבִי <i>subbəkā</i>
	סְבִינָה <i>sōbnāh</i>	סְבִי <i>subbēk</i> , etc.
a-imperfects	קַל <i>qal</i>	
	קְלִי <i>qallî</i>	
	קְלוּ <i>qallû</i>	
	קְלִינָה <i>qálnāh</i>	

The fem. sing. imperative also occurs with ultimate stress: גִּזִּי *gozzî* (shear), רִנִּי *ronnî* (jubilate). Occasionally the inf. construct appears in the pattern of the regular trilateral verb: שְׁדֹד *šadōḏ* (to devastate), שָׁלַל *šālōl* (to plunder), גָּזַז *gazōz* (to shear).

Note the imperfects of תָּם (to be finished): יָתֵם or יָתֵם.
רָע (to be bad): יָרַע

127. Vocabulary 33.

NOUNS: מְאוּמָה *me'umāh* (no pl.) anything; with negative: nothing
 אָף *'ap* (w. suff. אָפִי : dual אָפִים) nose, face, anger. Used as the subject of הָרָה ; thus הָרָה אָפוּ = לוֹ הָרָה לוֹ . The object of the anger is expressed by the preposition בְּ .

VERBS: חָשַׁךְ *hāśak* (יִחָשֵׁךְ) to withhold, keep back for oneself
 חָנַן *hānan* (יִחַן) to favor, be gracious toward
 שָׁמַם *šāmēm* (יִשָּׁם or יִשָּׁם) to be desolated (of places), to be appalled (of persons); act. part. שָׁמֵם desolated.
 דָּם *dam* (יָדָם) to be silent, astonished

מָדַד *māḡḡad* (יָמַד) to measure

OTHER: עִבְרִי *'ibrî* (pl. עִבְרִים ; fem. sing. עִבְרִיָּה) Hebrew, as adj. or noun.

כִּי אִם *kî 'im* (conj.) unless, except (that); but rather

אֵיךְ *'ēk* (interrog. adv.) how, in what manner? Also used in exclamations.

אֵיכָה *'ēkāh* idem

Exercises:

(a) Translate:

- | | |
|---|--|
| (1) תָּחֵן אֹתוֹ וְאַל-תִּשְׁפֹּךְ אֶת-דָּמוֹ | (8) וַיִּרְעוּ הַדְּבָרִים בְּעֵינַי |
| (2) תִּשָּׁם הָעִיר וַיִּשְׁבִּיָּה יָדָמוֹ | (9) אֵיךְ תַּעֲשֶׂה אֶת-הַמְּלָאכָה |
| (3) מִי יָכֹל לְמַד אֶת-הַשָּׁמַיִם | (10) וַיִּתְּמוּ לְאָכֹל |
| (4) יִרַע הַדְּבָר בְּעֵינָיו | (11) וַעֲתָה חֵן אֵתִי כִי אֲנִי עֹבֵדְךָ |
| (5) תָּמוּ לַעֲבֹר אֶת-הַנֶּהָר | (12) בְּטָרֶם תֵּסֹבּוּ אֶת-הָעִיר |
| (6) יָדָמוּ כְּאִשֶּׁר רָאוּ אֶתְנוּ | (13) וַתֵּדַם הָאָרֶץ בְּנִטּוֹתָיו אֶת-יָדָיו |
| (7) אַחֲרֵי מִדָּךְ אֶת-הַשָּׂדֶה | (14) מִדּוֹנוֹ אֶת-הַפֶּסֶף |
| | (15) וַיְהִי כְשִׁמְעוּ אֶת-דְּבָרֵי וַיָּחַר אָפוּ בִּי |

(b) Give the Hebrew for the following orally. Use infinitival constructions where possible:

1. and when he lay down
2. and when I shall have finished building
3. and when they had become silent
4. so that he might redeem us
5. and when I measured the vessels
6. until our work is finished
7. and when they had chosen a king
8. lest he withhold his blessing from us
9. lest they smash the altar
10. when we came from east of the city
11. because we sinned against the Lord
12. after he had gone forth from the camp

INTRODUCTION TO BIBLICAL HEBREW

(c) Write in Hebrew:

1. There was a war between the Israelites (lit. sons of Israel) and the Canaanites who were in the land at that time.
2. We will not be able to go forth unless you go forth with us.
3. Let us rejoice in his being gracious toward us and in his giving us deliverance from our enemies.
4. Where will you go and where will you dwell and what will you do?
5. After he had seized our money he ran out of the house.
6. He will give help to those who trust in him, but those who have sinned against him will perish.

(d) Reading: Joseph and Potiphar's Wife

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתֵּשֶׂא אִשָּׁת פּוֹטִיפָר אֶת-עֵינֶיהָ אֶל-יוֹסֵף כִּי הוּא הָיָה יָפֶה מְרָאָה וַתֹּאמֶר אֵלָיו: שְׁכַבָּה עִמִּי, וַיִּמָּאֵץ יוֹסֵף וַיֹּאמֶר אֵלֶיהָ: אֲדֹנִי נָתַן בְּיָדִי אֶת-כָּל-אֲשֶׁר יֵשׁ לִי, אֵין אִישׁ גָּדוֹל מִמֶּנִּי בְּבֵית הַזֶּה, וְלֹא חֹשֶׁךְ מִמֶּנִּי מֵאֻמָּה כִּי אִם אַתָּה בְּאֲשֶׁר־אֵת אִשְׁתּוֹ וְאִיךָ אֶעֱשֶׂה הָרָעָה הַגְּדוֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים.

וַיְהִי כַּדְּבָרָה אֶל-יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ לְשַׁכַּב אִצָּלָהּ לְהִיּוֹת עִמָּה וַיְהִי כִּהְיוֹם הַהוּא וַיָּבֹא הַפִּיטָה לַעֲשׂוֹת מְלָאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֶׁם בְּבֵית וַתִּתְּפֹשׂ אֹתוֹ בְּבִגְדוֹ לֵאמֹר: שְׁכַבָּה עִמִּי, וַיַּעֲזֹב בְּגָדוֹ בַּיָּדָה וַיָּנֶס וַיֵּצֵא הַחוּצָה.

וַיְהִי כִּרְאֲתָהּ כִּי עָזַב אֶת-בְּגָדוֹ בַּיָּדָה וַיָּנֶס הַחוּצָה וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר: רְאוּ בָּא אֵלַי הָעֶבֶד הָעִבְרִי לְשַׁכַּב עִמִּי וְאֶקְרָא בְּקוֹל גָּדוֹל וַיְהִי כְּשִׁמְעוּ אֶת-קוֹלִי וַיַּעֲזֹב בְּגָדוֹ אִצָּלִי וַיָּנֶס וַיֵּצֵא הַחוּצָה.

וַיְהִי כִּבּוּא אִשָּׁה הַפִּיטָה וַתֹּאמֶר גַּם-אֵלָיו כַּדְּבָרִים הָאֵלֶּה וַיְהִי כְּשִׁמְעוּ אֶת-דְּבָרֵי אִשְׁתּוֹ וַיִּחַר אַפּוֹ וַיִּקַּח אֶת-יוֹסֵף וַיִּתֵּן אֹתוֹ בַּמָּקוֹם אֲשֶׁר אֲסִירֵי הַמֶּלֶךְ שָׁם.

Notes to the Reading:

1. Obviously an amatory gesture.
2. "(he) refused"
3. "because"
4. "when she spoke"
5. Repetition of a noun to express distributive notion: every day, day after day.
6. "on a certain day." The unusual form of the preposition *ka* is due to its idiomatic usage in this phrase, where it means literally "about, approximately."

LESSON 34

PASSIVE PARTICIPLE
Subject receives
Action
VS Active Participle
Subject performs
the action

128. The Passive Participle.

The passive participle, a verbal adjective, is formed on the pattern *ā-û* with all verbal root types except those II-*Waw/Yodh*.

Perfect	Passive Participle	Infinitive Absolute (אָפֿאַרשטאַנדן)
כָּתַב	כָּתוּב <i>kātûb</i>	כָּתוּב <i>kātôb</i>
עָזַב	עָזוּב <i>'āzûb</i>	עָזוּב <i>'āzôb</i>
בָּחַר	בָּחֹר <i>bāhûr</i>	בָּחֹר <i>bāhôr</i>
שָׁלַח	שָׁלוּחַ <i>šālû^aḥ</i>	שָׁלוּחַ <i>šālô^aḥ</i>
אָכַל	אָכּוּל <i>'akûl</i>	אָכּוּל <i>'akôl</i>
נָטַע	נָטוּעַ <i>nātû^a</i>	נָטוּעַ <i>nātô^a</i>
נָשָׂא	נָשׂוּא <i>nāšû'</i>	נָשׂוּא <i>nāšô'</i>
יָדַע	יָדוּעַ <i>yādû^a</i>	יָדוּעַ <i>yādô^a</i>
סָבַב	סָבוּב <i>sābûb</i>	סָבוּב <i>sābôb</i>
בָּנָה	בָּנוּי <i>bānûy</i>	בָּנוּי <i>bānôh</i>
קָם	(קוּם) <i>(qûm)</i>	קוּם <i>qôm</i>
שָׂם	(שִׁים) <i>(šîm)</i>	שִׁים <i>sôm</i>

Because of semantic incompatibility the form is not usually found with verbs having stative or intransitive meanings. The generally intransitive character of verbs II-*Waw/Yodh* makes the occurrence of a passive participle in that class rare and open to question; the forms מוּל *mûl* (circumcised) and שִׁים *šîm* (placed) are often quoted as examples.

INTRODUCTION TO BIBLICAL HEBREW

The stem forms as given above call for little comment. Note the furtive *pataḥ* in roots III-guttural and the final *yodh* in roots III-*Hē*.

As an adjective the participle is tenseless, but bears the connotation of completed action. In English, therefore, a relative clause with a perfect or preterite verb is often required in translation:

הָאִישׁ הַהָרוּג the slain man, the man who was slain
הַסֵּפֶר הַכָּתוּב the written book, the book which was written

The participle as a predicate adjective has the same properties as other adjectives in this position (§23). E.g.

הָאִישׁ הָרוּג The man is/was/has been slain.

gains its tense from the context in which it occurs and not from the participle itself.

The addition of a prepositional phrase to express an agent, as in “the man who was slain by his enemies,” is virtually unknown in Hebrew, but like any adjective it may be in construct with a following qualifying noun:

עִיר שְׂרוּפָת אֵשׁ a city which has been burned with fire

The participle need not be in the construct state:

אִישׁ חָגוּר כְּלֵי הַמִּלְחָמָה a man girded with the weapons of war

129. The Infinitive Absolute.

The infinitive absolute, whose forms are given in the preceding paragraph, is not inflected. It is primarily an adverb whose main uses are as follows:

(1) It is placed before or after a finite verbal form to emphasize the verbal idea in some way. The English translation of this construction will vary from context to context, often requiring the use of adverbs such as “surely, certainly, indeed” or the like. E.g.

שָׁמֹר תִּשְׁמְרוּ אֶת-מִצְוֹתַי You shall indeed observe my commandments.
אִם רָאָה תִּרְאֶה בְּעֵינִי אֶמְתָּךְ If you will indeed look upon the affliction
of your maidservant . . .

The more usual position is before the verb, as above. If the verb is used intransitively the inf. absolute may follow:

שָׁמְעוּ שְׁמָעוּ וּרְאוּ רְאוּ . . . Listen carefully . . . and look carefully . . .

(2) Similar to the preceding is a sequence of two inf. absolute complementing a finite verb; the two infinitives are often antithetical in meaning:

הֵלֵךְ הָלוֹךְ וְאָכַל And he walked along eating.
(lit.) And he walked, walking and eating

וַיֵּצֵא וַיָּשׁוּב And he went back and forth.
(lit.) He went forth, going forth and returning.

(3) Instead of emphasizing or complementing the main verb, the inf. absolute may be used to describe action on a par with the main verb and may be viewed thus as an uninflected substitute for a finite form:

אֶת-כָּל-זֶה רָאִיתִי וְנָתַח All this have I seen and (I have) applied
אֶת-לְבִי לְכָל-מַעֲשֶׂה... (lit. given) my attention (lit. heart) to
every deed...

(4) The use described in (3) gives an almost independent status to the infinitive. For reasons that are quite obscure, instances occur in which the inf. absolute is used instead of a finite verb, nor is it clearly dependent on any other verb in a given clause. Note the following imperative uses:

שְׁמֹר אֶת-כָּל-הַמִּצְוָה Observe the entire commandment.
זְכוֹר אֶת-הַיּוֹם הַזֶּה Remember this day.
הֵלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם Go and cry into the ears of Jerusalem.

130. The Numbers from 3 to 10.

The numbers from three to ten have two forms: a feminine in *-āh* which is used to modify *masculine* nouns and an endingless form used to modify *feminine* nouns:

		<i>masc. modifier</i>		<i>fem. modifier</i>	
		<i>absolute</i>	<i>construct</i>	<i>absolute</i>	<i>construct</i>
three	שְׁלוֹשָׁה	<i>šalōšāh</i>	שְׁלוֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ <i>šalōš</i>
four	אַרְבָּעָה	<i>'arbā'āh</i>	אַרְבַּעַת	אַרְבַּע	אַרְבַּע <i>'arba'</i>
five	חֲמִישָׁה	<i>hāmiššāh</i>	חֲמִשֶּׁת	חֲמִשׁ	חֲמִשׁ <i>hāmēš</i>
six	שִׁשָּׁה	<i>šiššāh</i>	שִׁשֶּׁת	שֵׁשׁ	שֵׁשׁ <i>šēš</i>
seven	שִׁבְעָה	<i>šib'āh</i>	שִׁבְעַת	שִׁבַּע	שִׁבַּע <i>šēba'</i>
eight	שְׁמוֹנָה	<i>šamōnāh</i>	שְׁמוֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה <i>šamōneh</i>
nine	תִּשְׁעָה	<i>tiš'āh</i>	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ <i>tēša'</i>
ten	עֲשָׂרָה	<i>'āsārāh</i>	עֲשָׂרֶת	עֲשָׂר	עֲשָׂר <i>'éser</i>

The absolute forms normally precede the noun, which is in the plural:

שִׁבְעֵי נָשִׁים seven women שִׁבְעָה אַנְשִׁים seven men
שִׁבְעֵי פָרוֹת seven cows שִׁבְעָה יָמִים seven days

The construct forms are used before the noun, which may be either definite or indefinite:

שְׁלוֹשֶׁת אַנְשִׁים three men שְׁלוֹשֶׁת הָאֲנָשִׁים the three men

INTRODUCTION TO BIBLICAL HEBREW

Numbers may occur before collective nouns in the singular:

שִׁבְעָה בָּקָר	seven (head of) cattle
שִׁבְעָה לֶחֶם	seven (loaves of) bread
שִׁבְעָה רֶכֶב	seven (units of) chariotry

131. Vocabulary 34.

- NOUNS: קֵץ *qēṣ* (no pl.) end; מֵקֵץ at the end of (usually + time word)
 קֶצֶה *qāṣeh* (no pl.) end, border, outskirts; מִקְצֵי at the end of
 (+ time or place)
 פָּרָה *pārāh* (pl. -ōt) cow, heifer
 שִׁפָּה *šāpāh* (dual שִׁפְתִּים; du. constr. שִׁפְתֵי) lip, edge; language
 חָכָם *hākām* (pl. -īm) a wise person (also used as an adjective)
 יָאֵר *yā'ōr* the Nile (usually with article); river (in general)
 VERBS: [יָקַץ *yāqas*] (יִיקַץ) to wake up (not attested in the perfect)

Exercises:

- (a) Translate:
- | | |
|-----------------------------|------------------------------|
| הָעֵם הַנְּגוּף (1) | הָעֵצִים הַנְּטוּעִים (8) |
| הַכְּהֲנִים הַהֲרוּגִים (2) | הָאֲסִיר אֲסוּר (9) |
| הַכָּלִים שְׁבוּרִים (3) | הָעֲבָרִים הַקְּרוּאִים (10) |
| הַפָּרִם שְׂרוּף (4) | הָעִיר הַבְּנוּיָה (11) |
| הַרְשָׁעִים הָאֲרוּרִים (5) | הַשָּׁעַר סָגוּר (12) |
| הַדָּבָר הַכָּתוּב (6) | הַלּוּחוֹת שְׁבוּרִים (13) |
| הַמִּצְרֵי הַשְּׁלוּחַ (7) | הַפָּרָה הַשְּׁחוּטָה (14) |

(b) Give the Hebrew for the following orally:

- six men (birds, vessels, women, maidservants, females)
- three stones (images, masters)
- five asses (horses, camels, altars)
- eight prisoners (Canaanites, Egyptians, offerings)
- the seven plagues, the seven cattle, the nine loaves of bread

- (c) Translate:
- | |
|--|
| וַיֵּלֶךְ הָאִישׁ הַלּוֹךְ וּבָכָה (1) |
| רָאָה רְאִיתִי אֶת-חַטָּאת עַמִּי (2) |
| הַנִּתּוֹן תִּתֵּן לִי עֹז (3) |
| זָכוֹר אֶת-יוֹם הַשַּׁבָּת (4) |
| עֲשֵׂה נַעֲשֶׂה אֶת-נִדְרֵינוּ (5) |
| תִּשְׁמָעוּ אֶל-קוֹלִי וְשָׁמֹר אֶת-מִצְוֹתִי (6) |
| שְׁבוּת לֹא תִשְׁבְּתוּ מִמֶּלֶאכֶתְכֶם לִפְנֵי תַמָּה (7) |
| הַבּוֹא נְבוֹא אֲנִי וְאַמְדָּה לִפְנֵיךְ (8) |
| יֵצֵא הָאִישׁ יֵצֵא וְשׁוּב (9) |
| שְׁכֹחַ לֹא תִשְׁכַּח אֶת-דְּבָרֵי חֻמֵּיכֶם כָּל-יְמֵי חַיֵּיכֶם (10) |

(d) Write in Hebrew:

1. You shall surely remember these things until the end of your life.
2. We sat down weeping on the bank of the river.
3. When we raised our voice(s), he woke up and came near so that he could hear all that we (were) saying.
4. Are you wiser than we?
5. And at the end of three years he left us and returned to his (own) land.
6. At that time there was one language in all the earth.
7. Why have you withheld your help from me?

(e) Reading: Joseph as an Interpreter of Dreams

וַיְהִי בַּהֲיוֹת יוֹסֵף בְּבֵית הָאֲסִירִים וַיִּפְתְּרוּ חֲלוֹמוֹת סְרִיסֵי פְרָעָה אֲשֶׁר הָיוּ אִתּוֹ שֵׁם וַיְהִי כֹאֲשֶׁר פָּתַר לָהֶם כֵּן הָיָה.

וַיְהִי מִקֵּץ שְׁנָתַיִם וַיַּחֲלֹם פְּרָעָה וַהֲנֵה הוּא עֹמֵד עַל-הַיָּאֵר וַהֲנֵה מִן-הַיָּאֵר עֹלוֹת שְׁבַע פָּרוֹת יְפוֹת מֵרָאָה וַתִּדְּעֶנָּה עַל-שֵׁפֶת הַיָּאֵר וַהֲנֵה שְׁבַע פָּרוֹת אַחֲרוֹת עֹלוֹת אַחֲרֶיהֶן מִן-הַיָּאֵר רָעוֹת מֵרָאָה וַתַּעֲמִדְנָה אֶצֶל הַפָּרוֹת הַיְּפוֹת עַל-שֵׁפֶת הַיָּאֵר וַתֹּאכְלֶנָּה הַפָּרוֹת רָעוֹת הַמֵּרָאָה אֶת-שְׁבַע הַפָּרוֹת יְפוֹת הַמֵּרָאָה וַיִּיקֶץ פְּרָעָה.

וַיְהִי בַּבֹּקֶר וַיִּשְׁלַח וַיִּקְרָא אֶל-פְּלִחְכְּמֵי מִצְרַיִם וְלֹא יָכְלוּ לִפְתֹּר אֶת-חֲלוֹם פְּרָעָה וַיֹּאמֶר סְרִיס פְּרָעָה אֲשֶׁר הָיָה בְּבֵית הָאֲסִירִים אֶת-יוֹסֵף לֵאמֹר: הֲיִיתִי בְּבֵית הָאֲסִירִים וְאִתִּי שֵׁם נָעַר עֲבָרִי וְהוּא פָתַר לִי אֶת-חֲלוֹמִי וַיְהִי כֹאֲשֶׁר פָּתַר כֵּן הָיָה.

וַיִּשְׁלַח פְּרָעָה וַיִּקְרָא אֶל-יוֹסֵף וַיֹּאמֶר אֵלָיו: חֲלוֹם חֲלַמְתִּי וּפָתַר אֵין אֹתוֹ? וְאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר: תִּשְׁמַע חֲלוֹם לִפְתֹּר אֹתוֹ.

וַיַּעַן יוֹסֵף אֶת-פְּרָעָה לֵאמֹר: אֱלֹהִים יַעֲנֶה אֶת-שְׁלוֹם פְּרָעָה.

וַיְהִי אַחֲרֵי שָׁמְעוֹ אֶת-חֲלוֹם פְּרָעָה וַיֹּאמֶר יוֹסֵף: אֶת-אֲשֶׁר הָאֱלֹהִים עָשָׂה הַגִּיד לִפְרָעָה. שְׁבַע הַפָּרוֹת הַטּוֹבוֹת שְׁבַע שָׁנִי שְׁבָעִי הָנָה וְשְׁבַע הַפָּרוֹת הַרָעוֹת שְׁבַע שָׁנֵי רָעָב הָנָה. הוּא הַדָּבָר אֲשֶׁר הָאֱלֹהִים עָשָׂה: הָנָה שְׁבַע שָׁנִים בָּאוֹת, שְׁבָעִי גָדוֹל בְּכָל-אֶרֶץ מִצְרַיִם וְקָמוּ שְׁבַע שָׁנֵי רָעָב אַחֲרֵיהֶן.

Notes to the Reading:

1. פָּתַר to interpret
2. אֹתוֹ goes with פָּתַר: "one who can interpret it"
3. תִּשְׁמַע in the sense of "understand": "You know how to interpret a dream."
4. יַעֲנֶה in the rare sense "grant"
5. "he has told"
6. "satiety, fullness"

LESSON 35

132. Clauses joined with וְ wə-.

One of the most striking features of Hebrew prose syntax is the relative rarity of subordinating conjunctions marking adverbial clauses as such. Instead, one finds almost interminable sequences of clauses connected only by a form of the conjunction wə- (and). A closer inspection of these sequences, however, has shown us that there is a great deal of differentiation in clause function signalled, not by variation of the conjunction, but by a variation of the word order within the clause or by a variation of the verbal form used immediately after the conjunction. Although there is some deviation from the general patterns summarized in the following discussion, the distinctions drawn here and in Lesson 55 should enable the reader to classify and understand the vast majority of sequences he will encounter.

There are two main types of clause relationships among those joined only with a form of the conjunction wə-:

(1) *conjunctive-sequential*, in which the second clause is temporally or logically posterior or consequent to the first, and

(2) *disjunctive*, in which the second clause may be in various relations, all non-sequential, with the first.

The major device in Hebrew for signalling the difference between conjunctive and disjunctive clauses is the type of word which stands immediately after the wə-:

wə- (or wa-) + verb is conjunctive

wə- + non-verb is disjunctive.

It follows from this definition that all non-verbal clauses (i.e. sentences with adverbial, adjectival, nominal, existential, or participial predicates) are essentially disjunctive when used as such within a narrative. Such clauses can be made part of the main sequential narrative only by being first transformed into verbal clauses with a punctual (finite) verb form. Negative clauses in which **לא** stands before the verb are disjunctive by definition.

The basic formulas of the conjunctive-sequential relationship are as follows: [Any verb describing an event as a unit and hence capable of being linked sequentially (either anterior or posterior) with other events on the time continuum will be referred to as punctual.]

(1) the narrative sequences:

- | | |
|--|--------------|
| (a) punctual past tense: perfect + <i>wa</i> + (short) imperfect | } § 98 above |
| (b) punctual future | |
| punctual habitual | |
| (c) non-verbal clause + <i>wa</i> + perfect (see below) | |

(2) the imperative sequences:

- (a) imperative + *wa* + perfect (§ 107 above)
 (b) imperative + *wa* + imperfect (or jussive or cohortative)
 (§ 107 above)

The many examples of these that have appeared in the exercises and readings should have made them familiar enough by now. A few words are necessary, however, on the sequence denoted as (1c). Because non-verbal clauses, especially those with participial predicates, may refer to the immediate future, a non-verbal clause so used may be continued with a converted perfect, in imitation of the more common type (1b):

אֲנִי נָתַן לְךָ אֶת-הַכֶּסֶף וְלָקַחְתָּ אֹתוֹ וְנָתַתָּ אֹתוֹ אֶל-אֲדֹנֶיךָ	I shall give you the money and you will take it and give it to your master.
אֲנֻחֲנוּ בָּאִים הָעִירָה וְרֹאִינוּ אֶת-הַבָּתִּים הַחֲדָשִׁים הַבְּנוּיִים שָׁם	We shall come to the city and see the new houses built there.
הוּא אִישׁ טוֹב וְעָשָׂה לְךָ טוֹב עִמָּכֶם	He is a good man and will deal properly with you.

Semantic distinctions among disjunctive clauses are difficult to define because of overlapping. The categories given below cover most uses of this construction.

(a) *Contrastive*:

וַיָּשֹׁב אֶת-שָׂר הַמִּשְׁקִים עַל-מִשְׁקָהוּ וַאֲת שָׂר הָאֲפִים תָּלָה	He returned the chief butler to his butler- ship, but he hanged the chief baker. (Gen. 40:21)
וַיְהִי רָעָב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לֶחֶם	There was famine in all the (other) lands, but in Egypt there was food. (Gen. 41:54)

INTRODUCTION TO BIBLICAL HEBREW

(b) *Circumstantial*, where the disjunctive clause or clauses describe a situation or circumstance contemporary with or prior to the action of the preceding clause:

- | | |
|--|---|
| וַיִּמְצָאֵהוּ אִישׁ וְהָיָה תָּעָה בַּשָּׂדֶה | And a man found him wandering lost in the field. (lit., [while] he [was] wandering lost ...) (Gen. 37:15) |
| וַיָּבֹא הַפִּיטָה לַעֲשׂוֹת מְלָאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בַּבַּיִת | And he came home to do his work, there being none of the household present. (Gen. 39:11) |

It is difficult to distinguish between circumstantial usage of such clauses and

(c) *Explanatory or parenthetical* use, where disjunctive clauses break into the main narrative to supply information relevant to or necessary for the narrative. For example, in I Sam. 1:9, between the narrative clauses "Hannah arose ... and prayed" we find the explanatory disjunction

- | | |
|--|--|
| וְעָלִי הַכֹּהֵן יֹשֵׁב עַל-הַכִּסֵּא עַל-מִזְבֵּחַ
הַיֵּכַל יְהוָה וְהִיא מְרִת נָפֶשׁ | (Now Eli the priest was sitting on the seat by the door post of the temple of Yahweh; and she (Hannah) was bitter of spirit) |
|--|--|

The inserted information characterizes her mood at prayer and also explains how Eli happened to notice her. Likewise, In Gen. 29:16, the conversation between Jacob and Laban is interrupted with the clause

וּלְלָבָן שְׁתֵּי בָנוֹת... (Now Laban had two daughters...)

to explain the reference to Rachel given in the next clause belonging to the main narrative: "and he (Jacob) said, 'I will serve you seven years for your youngest daughter Rachel.'" These are but two examples selected at random from the hundreds of such instances.

(d) *Terminative or Initial*, indicating either the completion of one episode or the beginning of another. The following examples are taken from the beginnings of several chapters in Genesis; the chapter divisions often correspond to initial disjunctive clauses in the Hebrew:

- | | |
|--|---|
| וְהַנָּחָשׁ הָיָה עָרוּם... | Now the serpent was more subtle... (3:1) |
| וְהָאָדָם יָדַע אֶת-חַוָּה... | Now the man knew Eve... (4, 1) |
| וְשָׂרָי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ... | Now Sarah, the wife of Abram, had not borne him a child... (16:1) |
| וַיְהוֶה פָקַד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר... | Now the Lord attended Sarah as he had said... (21:1) |

It is interesting to note that a disjunction may be preceded by a temporal clause. In this case the disjunction must be understood as applying before the clause with וְהָיָה :

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּבְרָא אֱלֹהִים
 נִסָּה אֶת-אַבְרָהָם Abraham (22:1)

Because a new episode may always be introduced, like a new paragraph, with no conjunction at all, such as

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר יְהוָה
 אֶל-אַבְרָם came to Abram (15:1)

we not unexpectedly find a mixing of the two styles:

וַיְהִי בִימֵי אֲמֶרְפֶּל ... עָשׂוּ מִלְחָמָה
 war ... (14:1)

A third type of *wā*-clause, *conjunctive* but *non-sequential*, will be considered in a later lesson.

133. *יש* and *אין*.

As predicators of existence and non-existence these two words approximate a verbal function in Hebrew, serving almost as tenseless forms of the verb "to be." It is hardly surprising, therefore, that these words are found inflected for number and gender by the addition of pronominal endings, rare in the case of *יש*, but common with *אין*.

	SING.	PL.		SING.		PL.
1c			אֵינִי	' <i>ênénnî</i>	אֵינָנוּ	' <i>ênénnû</i>
2m	יֵשֶׁךְ <i>yeškā</i>	יֵשְׁכֶם <i>yeškem</i>	אֵינְךָ	' <i>ênəkā</i>	אֵינְכֶם	' <i>ênəkem</i>
2f			אֵינְךָ	' <i>ênēk</i>		
3m	יֵשְׁנוּ <i>yesnô</i>		אֵינָנוּ	' <i>ênénnû</i>	אֵינָם	' <i>ênām</i>
3f			אֵינָנָה	' <i>ênénnāh</i>		

The rare inflected forms of *יש* are found almost exclusively after the conjunction *אם* (if), as in

אִם-יֵשְׁכֶם עֲשִׂים חֻסָּד If you act properly ...

and may be regarded simply as optional replacements for the simple pronouns,

אִם-אַתָּם עֲשִׂים חֻסָּד

The inflected forms of *אין* have a wider range of usage:

(a) Negative existential with nominal or pronominal subject:

אֵינָנוּ he is not (he does not exist)
 הַיֶּלֶד אֵינָנוּ The boy is not (here).

Note that the inflected form is used regularly *after* a definite nominal subject. The quoted example is equivalent to *אין הַיֶּלֶד*.

INTRODUCTION TO BIBLICAL HEBREW

(b) Negation of sentences with participial predicates (very common):

אֵינִי כֹתֵב I am not writing.
הָאֲנָשִׁים אֵינָם יָדְעִים The men do not know.

(c) More rarely אֵין alternates with לֹא in the negation of sentences with adjectival or adverbial predicates:

הָאִישׁ אֵינּוּ בְּבֵית The man is not in the house.
הַבְּהֵמָה אֲשֶׁר אֵינָה טָהוֹרָה the animal which is not ritually pure

134. Vocabulary 35.

NOUNS:	אֶכֶל	'ōkel (w. suff. אֶכְלִי ; no pl.)	food
	עֲרוּהָ	'erwāh (no pl.)	shame, nakedness
ADJECTIVES:	נָבוֹן	nābôn	intelligent, discerning (cf. בִּינָה)
	כֵּן	kēn	honest, true
VERBS:	יֵטֵב	imperf. יֵטֵב ; perfect not used.	To go well, used impersonally with לְ, as in לִי יֵטֵב It will go well with me.
	רָעַב	rā'ēb (יָרַעַב)	to be hungry
	חָיָה	ḥāyāh (יָחִיָּה)	to live, be alive
	קָרָה	qārāh (יָקְרָה)	to meet, encounter, befall. This verb appears also as קָרָא qārā' (יָקְרָא); the forms of the two types are sometimes mixed up.
OTHER:	רַק	raq (adv.)	only

Note on ordinals: eighth שְׁמִינִי ; ninth תְּשִׁיעִי ; tenth עֲשִׂירִי .

Exercises:

(a) Translate:

- (1) קַח אֶת-הַלֶּחֶם פֶּן-תָּרַעַב בְּדֶרֶךְ.
- (2) נִעְזְבָה אֶת-הָעִיר וְנָסְנוּ הָהָרָה לְמַעַן נַחֲיָה.
- (3) וַיִּקֶּר אֶת-שְׁנֵי הָאֲנָשִׁים וְהֵם עֹמְדִים עַל-שֹׁפֶת הַיָּאָר.
- (4) תְּהִי עִם-אֲחִיד פֶּן תִּקְרָא אֹתוֹ רָעָה בְּנִסְעוֹ הַזֶּה.
- (5) וַתֵּלֶךְ הָאִשָּׁה אֶל-הַיֵּהוּדָה וְהִיא בָכָה וַתִּשָּׂא אֶת-עֵינֶיהָ הַשְּׁמַיְמָה וַתִּדַּר נָדָר לַיהוָה.
- (6) הִרְפוּ אַחֲרָיו וַיִּתְּפְשׂוּ אֹתוֹ וַיַּהַרְגוּ אֹתוֹ וְהוּא אָחִי הַכֹּהֵן אֲשֶׁר בִּירוּשָׁלַם.
- (7) לָמָּה שָׁחַטְתָּ אֶת-הַבֶּקָר הַזֶּה וְהֵם אֵינָם לָדָּ.
- (8) יֵטֵב לְעֹשִׂירִים וְהַדִּלִּים יֵאָבְדוּ.
- (9) קָרָה אֲתָנוּ וַאֲנַחְנוּ הַלְכִים אֶל-הַמִּחְנָה וַיֹּאמֶר אֵלֵינוּ כְּדֹבָרִים הָאֵלֶּה.
- (10) הָאֲנָשִׁים אֵינָם יָדְעִים כִּי אֵינָה אַחֻתִּי.
- (11) וַיִּשֶׂם אֶת-הָרָקִיעַ בֵּין-הַמַּיִם אֲשֶׁר עַל-הַשָּׁמַיִם וּבֵין הַמַּיִם אֲשֶׁר תַּחַת הַשָּׁמַיִם וְהָרָקִיעַ הוּא הַשָּׁמַיִם.
- (12) אֵין אִישׁ צָדִיק בְּעִיר רַק רָשָׁעִים.
- (13) אֵין מַיִם בְּבוֹר, רַק אֲבָנִים שָׁם.

(b) Reading: The Famine in Egypt and Canaan

וַיֹּאמֶר יוֹסֵף: וְעַתָּה יֵרָאֵי פֶרְעָה אִישׁ נְבוֹן וְחָכָם וְיֵשֶׁת אֹתוֹ עַל-אֶרֶץ מִצְרַיִם וַיִּקְבֹּץ הוּא וְאֲנָשָׁיו אֶת-כָּל-אֹכֵל הַשָּׁנִים הַטּוֹבוֹת הַבָּאוֹת הָאֵלֶּה וְהָיָה הָאֹכֵל לְפָקֶדוֹן לְאֶרֶץ לְשִׁבְעַ שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרַיִם וְלֹא תֵאָבֵד הָאֶרֶץ בְּרָעָב.

וַיִּיטֵב הַדָּבָר בְּעֵינֵי פֶרְעָה וּבְעֵינֵי כָל-עֲבָדָיו וַיֹּאמֶר פֶּרְעָה אֶל-יוֹסֵף: אֵין נְבוֹן וְחָכָם כָּמוֹךָ, אִתָּה תִּהְיֶה עַל-בֵּיתִי וְעַל-עַמִּי, רַק הַכֶּסֶּאֱ אֲגַדֵּל מִמֶּךָ, וַיֹּאמֶר פֶּרְעָה אֶל-יוֹסֵף: רְאֵה נָתַתִּי אֹתָךְ עַל-כָּל-אֶרֶץ מִצְרַיִם.

וַיְהִי אַחֲרֵי שִׁבְעַת הַשָּׁנִים הַטּוֹבוֹת וַיְהִי רָעָב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לֶחֶם וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל-פֶּרְעָה לֵאמֹר פֶּרְעָה לְכָל-מִצְרַיִם: לָכוּ אֶל-יוֹסֵף, אֶת-כָּל-אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ, וְהָרָעָב הָיָה עַל-כָּל-פְּנֵי הָאֶרֶץ וְכָל-הָאֶרֶץ בָּאוּ מִצְרַיִמָּה לְקַנּוֹת לֶחֶם וַיֵּרָא יַעֲקֹב כִּי יֵשׁ לֶחֶם בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו: הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ לֶחֶם בְּמִצְרַיִם, רִדּוּ שָׁמָּה וּקְנוּ לָנוּ מִשָּׂם וְנִחְיֶה וְלֹא נָמוּת.

Notes to the Reading:

1. in the sense "choose"
2. "storage supply"
3. Supply "in regard to" before הַכֶּסֶּאֱ.

LESSON 36

135. הִנֵּה.

The word הִנֵּה, traditionally translated as “behold,” is very frequent in Hebrew prose and deserves special attention in translation. The retention of archaic expressions like “behold” even in the RSV merely points up the translators’ refusal to come to grips with the meaning and syntactic functions of הִנֵּה in terms of modern English correspondents. There is, of course, some difficulty in this, but it is hoped that the following discussion will enable the reader to translate this word more accurately.

(1) The clearest and most basic use of הִנֵּה is as a predicator of existence. It differs from יֵשׁ in that it emphasizes the immediacy, the here-and-now-ness, of the situation. In this usage inflected forms are common:

	SINGULAR		PLURAL	
1c	הִנְנִי / הִנָּנִי	<i>hinənî (hinnénnî)</i>	הִנָּנוּ / הִנְנוּ	<i>hinənû (hinnénnû)</i>
2m	הִנֵּךְ	<i>hinnəkā</i>	הִנְכֶם	<i>hinnəkem</i>
2f	הִנֵּךְ	<i>hinnēk</i>	_____	_____
3m	הִנּוֹ	<i>hinnô</i>	הֵנָם	<i>hinnām</i>
3f	_____	_____	_____	_____

Examples:

הִנְנִי	Here I am. (Answer to question or address)
הִנֵּה הָאִישׁ	Here is the man.
הִנֵּה אִשְׁתְּךָ	Here is your wife.

(2) הנה may also be used to add this same nuance to sentences with adverbial, adjectival, or participial predicates. Thus, sentences such as אני בבית become הנני בבית I am here (now) in the house.

Examples:

הנה חמיו עלה תמנה Your father-in-law is now on his way up to Timnah.
הנה אביו חלה Your father is now ill.
הנה בנה בא אליך Your son is now coming to you.
הנה הארץ לפניך The land is here before you.

It may also be prefixed to verbal sentences, adding to the vividness or importance of the fact stated:

הנה אנשים באו הנה Some men have just come here.

Most *hinnēh*-clauses occur in direct speech (this excludes *wahinneḥ*; see below) and serve to introduce a fact upon which a following statement or command is based. It becomes important, therefore, to consider each *hinnēh*-clause together with the type of clause that follows it, i.e. whether they stand in a conjunctive or disjunctive relationship. Among the most frequent conjunctive-sequential types are:

(1) *hinnēh*-CLAUSE + IMPERATIVE. The absence of *wā-* before the imperative marks this as a rather special construction. If desired, the *hinnēh*-clause may be subordinated in English.

...הנה שפחתך בידך עשי-לה Your handmaid is in your charge; do to her ...
Or: *Since* your handmaid is etc. (Gen. 16:6)
הנה שמעתי כי יש-שָׁבָר I have heard that there are rations in Egypt;
במצרים רדו-שמה ... go down there and ... (Gen. 42:2)

The semantic movement from one clause to the other is clear. Sometimes this can be made clear in the English by the subordination suggested; sometime the use of "so" or "therefore" in the second clause is recommended.

The imperative may be preceded by עתה or ועתה:

הנה בֹּעַל הַחֲלֹמוֹת ... בא Here comes the dreamer. Come on, now, let's
ועתה לכו ונהרגו him. (Gen. 37:19)
הנה אתה זקנת ... עתה You have grown old. So set a king over us ...
שימה-לנו מלך ... (I Sam. 8:5)

(2) *hinnēh*-CLAUSE + CONVERTED PERFECT. This formula is an instance of type (1c) discussed in the previous lesson.

אני הנה בריתי אתך והיית לאב המון גוים My covenant is with you and you shall become
father of a throng of nations ... (Gen. 17:4)
Or: Because my covenant is (will be) ...

INTRODUCTION TO BIBLICAL HEBREW

הִנֵּה יָמִים בָּאִים וְגָדַעְתִּי Days are coming when I shall cut off your
אֶת-זִרְעֶךָ strength ... (I Sam. 2:31)

(3) *hinnēh*-CLAUSE + DISJUNCTIVE CLAUSE. There are several types of less frequent constructions under this heading, mostly conforming to the uses of the disjunctive relationship treated in the preceding lesson, but slightly modified by the initial *hinnēh*:

... הִנֵּה בֵרַכְתִּי אֹתוֹ Although I have blessed him (i.e. Ishmael), my
וְאֶת-בְּרִיתִי אֲקִים אֶת-יִצְחָק covenant will I establish with Isaac ... (Gen.
17:20-21)

הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֶּה הַשֶּׁה Here are the fire and the wood, but where is
the lamb? (Gen. 22:7)

... הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת Since I am practically dead, of what use to me
וְלָמָּה-זֶּה לִי בְכֻרָה is a birthright? (Gen. 25:32)

In a number of instances the use of a future disjunctive clause after *hinnēh* + participle seems to require that the participial clause be rendered in a completed sense:

... הִנֵּה אֲנֹכִי מֵת בְּקִבְרִי When I have died, you shall bury me in my
תִּקְבְּרֵנִי grave ... (Gen. 50:5)

... הִנֵּה אֲנִיחֶנּוּ בָּאִים When we come ..., you shall tie the thread ...
אֶת-תְּקֻנַּת חוּט ... תִּקְשְׁרֵי (Jos. 2:18)

We have already noted the very frequent idiomatic use of *וְהִנֵּה* after *רָאָה* and other verbs of perception. *וְהִנֵּה* may also be used to introduce a circumstantial clause, sometimes without an explicit subject:

וַיָּבֹא אֶל-הָאִישׁ וְהִנֵּה עֹמֵד He came to the man while (he was) standing
עַל-הַגְּמָלִים by the camels. (Gen. 24:30)

עוֹד שָׂאֵר הַקָּטָן וְהִנֵּה רֹעֶה There remains yet the youngest, tending the
בְּצֹאן sheep. (I Sam. 16:11)

136. הִנֵּה-נָא and נָא.

The particle *נָא* is frequently attached to imperatives, jussives, and cohortatives. It is traditionally known as a precative particle, translated as "please, I pray" or the like. In actual fact, however, there is little support for this rather vague rendering. The particle seems rather to denote that the command in question is a logical consequence, either of an immediately preceding statement or of the general situation in which it is uttered. As a modal particle its occurrence cannot be predicted; when it does occur, however, it would appear to show that the speaker regards his command as consequent upon his former statement or, as we have said, upon the context. It would seem natural therefore to find such a particle used in the clause following a *hinnēh* clause, because

the *hinnēh* clause is precisely the kind of statement out of which an imperative emerges. This close relationship is signalled even more explicitly in Hebrew by appending ׀ both to the *hinnēh* and to the following imperative:

Because the Lord has prevented me from bearing
a child, go to my handmaid ... (Gen. 16:2)

הַיָּמָה נָא רַפָּה הַיּוֹם לַעֲרֹב
לַיְלָה־נָּא

Since the day has drawn to a close, spend the
night here. (Judges 19:9)

Otherwise *hinnēh-nā'* conforms to the categories given for *hinnēh* alone. E.g.

הֲנֵה-נָא מִצָּא עַבְדְּךָ חַן... Even though your servant has found favor...,
וְאֵנִכִּי לֹא אוֹכֵל לְהַמְלִיט I am nevertheless unable to escape... (Gen.
19:19)

...הִנֵּה-נָא מוֹשָׁב הָעִיר טוֹב... Even though the site of the city is good ... ,
וְהַמַּיִם רָעִים the waters are bad ... (II Kings 2:19)

137. אֵיפָּהּ and עוֹד.

In verbal sentences **וְעַתָּה** is used as a simple adverb in the sense of “again, still, yet, once more”:

יָשַׁב עוֹד וַיֹּאכַל He sat down again and ate.

וַיַּחְלֵם עוֹד חֲלוֹם אֲחֵר. And he dreamed still another dream.

But עוֹד, like הֵנָּה, may be inflected and used as a predicator of existence, with the nuance of “to still be, to yet be.”

	SING.		PLURAL
1c	עוֹדִי / עוֹדִיָּנִי	' <i>ôdî</i> or ' <i>ôdénni</i>	_____
2m	עוֹדְךָ	' <i>ôdākā</i>	_____
2f	עוֹדְךָ	' <i>ôdāk</i>	_____
3m	עוֹדָנּוּ	' <i>ôdénnu</i>	עוֹדָם ' <i>ôdām</i>
3f	עוֹדָנָה	' <i>ôdénnāh</i>	_____

Examples:

עוֹדָנּוּ שָׁם He is still there.

Abraham is still standing before the Lord.

עודני חי I am still alive.

עוד יוֹסֵף חַי Joseph is still alive.

עוֹד הָעָם רַב The people are still too many.

הַעוֹד לָכֶם אָח Do you have yet another brother?

These examples show clearly that עוֹד, like הִנֵּה, may be extended from purely existential predication to use in other types of non-verbal sentences.

A special use of עֹד and בְּעֹד is found in the temporal expressions

INTRODUCTION TO BIBLICAL HEBREW

עוד חמש שנים	in yet five years, for five more years
בעוד שלש ימים	in yet three days, after three more days
בעוד הילד חי	while the boy was still alive
עוד מעט	in just a little while, shortly, soon

Such expressions were originally non-verbal sentences, first used circumstantially:

there are still five years → there being still five years

and then incorporated as units into another clause, thus being reduced to phrase rather than clause status. בעוד would then be comparable to ב + the infinitive construct of היה. עוד with a negative is translated "never again, no longer."

Occasionally איפה (where?) is found with subject suffixes similar to the preceding; attested forms are איפה (2 m. s.), אי (3 m. s.), אים (3 m. pl.).

138. Vocabulary 36.

NOUNS: מרגל *məraggēl* (pl. -īm) spy, scout

אמת *'ēmet* (w. suff. אמת; no pl.) truth

VERBS: בחן *bāḥan* (יבחן) to test, try, examine

OTHER: חי *hay* } a form of חי (living) or חיים (life) used before proper
חי *hē* } nouns in an oath: חי אלהים as God lives, חי פרעה as Pharaoh lives; cf. אם below.

אם *'im* (conj.) if; note the full oath formula: *hay/hē X 'im* + imperf., where אם has a negative force. E.g.

... חי פרעה אם תצאו מזה כי-אם... As the Pharaoh lives, you shall *not* leave here unless...

כל- *kull-* all, every one of. Used with pronominal suffixes, in apposition: האנשים כלם all of the men (lit. the men, all of them).

	SING.	PLURAL
1c	— —	כלנו <i>kullānū</i>
2m	כלך <i>(kullākā)</i>	כלכם <i>kullākem</i>
2f	כלך <i>kullēk, -āk</i>	— —
3m	כלה/י <i>kullōh, -ō</i>	כלם <i>kullām</i>
3f	כלה <i>kullāh</i>	— —

Exercises:

(a) Translate:

- (1) אביך עולדנו חי.
- (2) ויאמר הסרים: איפה אדני.

- (3) רויץ נא לקראתו.
- (4) איפה נויכל למצא אכל ואין לחם בעיר.
- (5) שמע נא אל-קולי ותהיה איש נבון וחכם.
- (6) אינני נס ההרה.
- (7) קנה לנו אכל פן-נרעב.
- (8) הנה אשתך קח ולך אל-ארצה.
- (9) בנו עוד עיר גדולה.
- (10) הנני נתן לך בינה וחכמה.
- (11) הנה אחיה ברח מהעיר ורף אחריו.
- (12) האינך ידע כי זה יום השבת.

(b) Give the Hebrew for the following orally:

1. Our mother is still here in the house.
2. Here comes your brother.
3. I am not going to go up to the city.
4. There is still a fire in the mountains.
5. The men are not eating.
6. Where are the vessels which you fashioned?
7. We are not walking.
8. On the 9th day we rode to the end of the road.
9. Are you still hungry?
10. All of us were poor.

(c) Translate:

- (1) הנה-נא אביך מת שוב נא אל-ארצה ואל-עמך.
- (2) ויאמר המלך אל-הנביא: הנה-נא דברי הנביאים האחרים פה אחד טוב אל-המלך יהיו נא דבריך כדבריהם.
- (3) הנה אשתך היא ואיך אמרת כי אחותך היא.
- (4) הנה הארץ לפניך שב בה בשלום.
- (5) בעוד שלשת ימים תדע כי אמת דברי.
- (6) הנה-נא וקנתי ולא ידעתי יום מותי ועתה שמע נא אל-קולי ואמן לך ברכה.
- (7) הנה-נא העיר הזאת קרבה לבוס שמה אברכה נא שמה ואחיה.

(d) Write in Hebrew. Use *hinnēh*-clauses when possible.

1. Although our food is still plentiful (much), we cannot give you any of it.
2. Because your father has died, I shall send you to live (dwell) with your eldest (lit. great) brother.
3. Although I am here beside you, you cannot see me.
4. Now that you have come, sit down and eat with us.
5. Since we are sojourning here, let us tell them that we are rich so that it will go well with us.

INTRODUCTION TO BIBLICAL HEBREW

6. Seeing that righteousness and truth have perished in the land, let us seek help from our God so that he will send us deliverance.
7. As the king lives, you shall not enter here before evening.

(e) Reading: Joseph Receives his Brothers in Egypt.

וַיֵּרְדּוּ אֲחֵי יוֹסֵף עֲשָׂרָה לִקְנוֹת אֶכְלָל מִמִּצְרַיִם וְאֶת־בְּנֵימִן אֲחֵי יוֹסֵף לֹא שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן תִּקְרָאנוּ רָעָה וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַבָּאִים מִצְרַיִמָּה כִּי הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן. וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲוּוּ לוֹ אֲפָיִם אֶרְצָה וַיֵּרָא יוֹסֵף אֶת־אֶחָיו וַיִּכְרַ' אֹתָם וְהֵם לֹא הִפְרִי־וּ אוֹתוֹ וַיֹּאמֶר אֲלֵיהֶם קִשּׁוֹת' לֵאמֹר: מֵאֵין בָּאתֶם. וַיֹּאמְרוּ: מֵאֶרֶץ כְּנָעַן לִקְנוֹת אֶכְלָל, וַיִּזְכֹּר יוֹסֵף אֶת־הַחֲלוּמוֹת אֲשֶׁר חָלַם וַיֹּאמֶר אֲלֵיהֶם: מְרַגְלִים אַתֶּם, לְרֹאוֹת אֶת־עֲרוֹת הָאָרֶץ בְּאֹתָם, וַיֹּאמְרוּ אֵלָיו: לֹא אֲדֹנִי, וַעֲבָדֶיךָ בָּאוּ לִקְנוֹת אֶכְלָל, כָּלֵנוּ בְנֵי אִישׁ אֶחָד אֲנַחְנוּ, כְּנִים אֲנַחְנוּ, לֹא הָיוּ עַבְדֶּיךָ מְרַגְלִים, וַיֹּאמֶר אֲלֵיהֶם: לֹא, כִּי עֲרוֹת הָאָרֶץ בְּאֹתָם לְרֹאוֹת.

וַיֹּאמְרוּ: שְׁנֵי עֲשָׂרִי עַבְדֶּיךָ אַחִים, אֲנַחְנוּ בְנֵי אִישׁ אֶחָד בְּאֶרֶץ כְּנָעַן, וְהִנֵּה הִקְטַן אֶת־אֲבִינוּ הַיּוֹם וְהָאָחָד אֵינָנוּ.

וַיֹּאמֶר יוֹסֵף: הֲוֹאֵ אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם לֵאמֹר מְרַגְלִים אַתֶּם, בְּזֹאת אֲבַחֵן אֶתְכֶם, חֵי פְרַעְה אִם תֵּצְאוּ מִזֶּה כִּי־אִם בָּבוֹא אֲחֵיכֶם הִקְטַן הָנֶה, שְׁלַחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאֹתָם תִּשְׁבּוּ פֹה וְאֶת־דְּבָרֵיכֶם אֲבַחֵן הַאֲמַת' אֶתְכֶם וְאִם לֹא, חֵי פְרַעְה כִּי מְרַגְלִים אַתֶּם.

Notes to the Reading:

1. i.e. his full brother
2. = תִּקְרָא אֹתוֹ.
3. "and they bowed down"
4. "and he recognized"
5. "they did not recognize"
6. Adjectives in the fem. pl. may be used adverbially: "harshly"
7. After a negative *kî* has a strong asseverative force: "but on the contrary, you *did* come etc."
8. "twelve"
9. הֲוֹאֵ is the predicate (here = "so, a fact"): the אֲשֶׁר clause is the subject.
10. הֵ introduces an indirect question: "whether"
11. Note this frequent assertive use of כִּי: "As Pharaoh lives, you *are* spies."

LESSON 37

139. Derived Verbs.

All of the verbs studied in the preceding lessons belong to the conjugational type known as Qal, or the simple conjugation, since each consists analytically of an unaugmented root plus a stem pattern (perfect, imperfect, etc.). But in Hebrew, as in most languages, other verbs may be constructed from these same roots, mainly by the use of prefixal elements or by modification of the stem patterns. There are six important types of derived verbs (often called conjugations). Not all roots occur in all six forms, just as many roots are not employed as verbs in the Qal although they are well attested in nouns and adjectives. The six principal derived types are named by the Hebrew grammarians according to the form they would assume in the 3rd per. masc. sing. of the perfect with the root **פעל** :

נִפְעַל	Niphal	Lessons 37-39
פִּיעַל	Piel	Lessons 40-42
פֻּעַל	Pual	
הִפְעִיל	Hiphil	Lessons 43-49
הִפְעִיל	Hophal	
הִתְפַּעֵל	Hithpael	Lesson 50

140. Niphal Verbs: Meaning.

Broadly speaking, Niphal verbs, characterized by an element *n-* prefixed to the root, are *medio-passive* in meaning. Because a theoretical discussion of

INTRODUCTION TO BIBLICAL HEBREW

this term, by no means consistently employed in grammatical descriptions, would take us too far afield, we shall categorize these verbs on the basis of their translation value in English.

(1) *Incomplete passive*: The passive in English is a construction, not a category of verbal meaning. If a verb occurs in an active-transitive usage, such as

The students *read* the lesson,

there is a passive transformation to the corresponding

The lesson *was read* by the students.

By the incomplete passive we mean this same transformation minus the agent:

The lesson *was read*.

the use of which indicates that the speaker is not concerned with specifying the agent of the action. All Hebrew passives belong to this category; constructions with a specified agent are virtually non-existent. If the corresponding Qal verb is active-transitive, it is always possible to translate the Niphal verb as an incomplete passive:

<i>Qal</i>	<i>Niphal</i>	
כָּתַב אֶת-הַדָּבָר	נִכְתַּב הַדָּבָר	The word was written.
עָזַב אֶת-הָעִיר	נִעְזְבָה הָעִיר	The city was abandoned.
הָרַג אֶת-הָאִישׁ	נִהָרַג הָאִישׁ	The man was slain.

(2) *Middle*. Middle verbs in English are elusive because they pattern like active verbs and have the same form:

<i>Active</i>	<i>Middle</i>
He broke the window.	The window broke.
He stopped the car.	The car stopped.
He opened the door.	The door opened.

Unlike the incomplete passive construction, middle verbs are active in form, but the meaning (i.e. voice) is, in a sense, reversed: the object of the active verb has become the subject of the middle verb. Niphal verbs in Hebrew often correspond to middle verbs in English:

נִפְתַּח הַשַּׁעַר	The gate opened.
נִשְׁבַּר הַכֵּלִי	The vessel broke.
נִקְבְּצוּ הָעָם	The people gathered.

(3) *Reflexive*. Reflexive verbs in English have an expressed object (the reflexive pronoun) which refers to the subject:

He saw himself in the water.
 He washed himself.
 He sold himself into slavery.

Niphal verbs often require this translation:

נִגְאַל he redeemed himself
 נִמְכַּר he sold himself

(4) *Resultative*. More important than either of the two preceding categories is the Niphal verb in a resultative meaning. Essentially a stative verb, the resultative Niphal describes the state of its subject which has been produced by the verbal action named by the root:

Active	Passive	Resultative
פָּתַח to open	נִפְתַּח to be opened	נִפְתָּח to be open
שָׁבַר to break	נִשְׁבַּר to be broken	נִשְׁבָּר to be broken, to be in pieces

In English the equivalent of the resultative is so often formally the same as the passive that the distinction made here is difficult to grasp. In the passive *It was broken*, *was* is an auxiliary verb in the unit *was-broken*; in the resultative *It was broken*, *was* is the verb *to be* followed by an adjective/participle. One can see this difference most clearly by applying, for example, a transformation into present real:

passive: It is being broken.
resultative: It is broken.

Very frequently the resultative-stative has the nuance of potentiality:

רָאָה - נִרְאָה : to see	to be seen	→ to be seeable, visible → to appear
יָרָא - נִוְרָא : to fear	to be feared	→ to be fearful, dreadful, terrible
אָכַל - נִאָּכַל : to eat	to be eaten	→ to be edible
בָּחַר - נִבְחַר : to choose	to be chosen	→ to be choice, select, acceptable
אָהַב - נִאָּהַב : to love	to be loved	→ to be lovely, loveable
יָשַׁב - נִוֹשַׁב : to inhabit	to be inhabited	→ to be habitable
מָצָא - נִמְצָא : to find	to be found	→ to be extant, to exist, (cf. se trouver)

These four categories have been defined on the basis of English. In Hebrew, however, they are one: the medio-passive as expressed by the Niphal form. Only a careful study of the context will enable the reader to decide among the various possibilities.

INTRODUCTION TO BIBLICAL HEBREW

Some Niphal verbs have no Qal counterpart:

נָלַחַם	he fought	נָסְתָר	he hid
נָמַלַט	he escaped	נָרַדַם	he fell fast asleep

Others would appear to be denominative, although this is a rare use of the Niphal pattern: נָבֵא (for נִבְּאָ *) to prophesy, from נָבִיא, prophet.

141. Niphal Verbs: Stems and Inflection.

The Niphal verb is derived from a trilateral root by the prefixation of *n*. In the perfect the stem has the basic form נִכְתַּב *niktab*, which undergoes no unusual changes in inflection. The imperfect was originally of the form **yankatib*, which, with the assimilation of the *n*, became Hebrew יִכְתֹּב *yikkātēb*. The imperative and infinitive construct are based on the same stem as the imperfect, where the doubling of the first root consonant is the most striking characteristic of the type in general. The participle and infinitive absolute are based on the perfect.

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
Regular	נִכְתַּב <i>niktab</i>	יִכְתֹּב <i>yikkātēb</i>	הִכְתֵּב <i>hikkātēb</i>
III-gutt.	נִשְׁלַח <i>nišlah</i>	יִשְׁלַח <i>yiššālāh</i>	הִשְׁלַח <i>hiššālāh</i>
I-gutt.	נִאֲמַן <i>ne'ēman</i>	יִאֲמַן <i>yē'āmēn</i>	הִאֲמַן <i>hē'āmēn</i>
	INF. CONSTR.	PARTICIPLE	
	הִכְתֵּב <i>hikkātēb</i>	נִכְתֵּב <i>niktāb</i>	
	הִשְׁלַח <i>hiššālāh</i>	נִשְׁלַח <i>nišlāh</i>	
	הִאֲמַן <i>hē'āmēn</i>	נִאֲמַן <i>ne'ēmān</i>	

Remarks:

(a) The only deviation from the regular pattern with roots III-gutt. is the replacement of *ē* with *a* in the imperfect and related forms.

(b) With roots I-gutt. (including א), the perfect usually has the pattern of נִאֲמַן, with *e* in the preformative and *ē* after the guttural. In the imperfect and related forms the doubling of the first root consonant is replaced by a compensatory lengthening of the prefix vowel *i* to *ē*; this *ē* is unaltered in the inflection.

(c) The participle differs from the stem of the perfect only in the length of the stem vowel. As an adjective, the participle retains this vowel in inflection; e.g. the fem. נִכְתְּבָה *niktābāh*, as opposed to the verb, with reduction: נִכְתַּב *niktāb*.

	Regular	III-gutt.	I-gutt.
PERFECT:	נִכְתַּב <i>niktab</i>	נִשְׁלַח <i>nišlah</i>	נִאֲמַן <i>ne'ēman</i>
	נִכְתְּבָה <i>niktābāh</i>	נִשְׁלַחָה <i>nišlāhāh</i>	נִאֲמָנָה <i>ne'emnāh</i>

נִכְתָּבָה	<i>niktābtā</i>	נִשְׁלַחַת	<i>nišlāhtā</i>	נֶאֱמַנָה	<i>ne'ēmántā</i>
נִכְתָּבַת	<i>niktābt</i>	נִשְׁלַחַת	<i>nišlāht</i>	נֶאֱמַנַת	<i>ne'ēmánt</i>
נִכְתָּבָתִי	<i>niktābtî</i>	נִשְׁלַחַתִי	<i>nišlāhtî</i>	נֶאֱמַנָתִי	<i>ne'ēmántî</i>
נִכְתְּבוּ	<i>niktəbû</i>	נִשְׁלַחוּ	<i>nišləhû</i>	נֶאֱמְנוּ	<i>ne'emnû</i>
נִכְתָּבְתֶּם	<i>niktabtém</i>	נִשְׁלַחְתֶּם	<i>nišlahtém</i>	נֶאֱמַנְתֶּם	<i>ne'ēmantém</i>
נִכְתָּבְתֶּן	<i>niktabtén</i>	נִשְׁלַחְתֶּן	<i>nišlahtén</i>	נֶאֱמַנְתֶּן	<i>ne'ēmantén</i>
נִכְתָּבְנוּ	<i>niktābnû</i>	נִשְׁלַחְנוּ	<i>nišlāhnû</i>	נֶאֱמַנְנוּ	<i>ne'ēmānnû</i>
IMPERFECT:					
יִכְתֵּב	<i>yikkāṭēb</i>	יִשְׁלַח	<i>yiššālah</i>	יֵאֱמֵן	<i>yē'āmēn</i>
תִּכְתֵּב	<i>tikkāṭēb</i>	תִּשְׁלַח	<i>tiššālah</i>	תֵּאֱמֵן	<i>tē'āmēn</i>
תִּכְתֵּב	<i>tikkāṭēb</i>	תִּשְׁלַח	<i>tiššālah</i>	תֵּאֱמֵן	<i>tē'āmēn</i>
תִּכְתֵּבִי	<i>tikkāṭəbî</i>	תִּשְׁלַחִי	<i>tiššāləhî</i>	תֵּאֱמַנִי	<i>tē'āməni</i>
אִכְתֵּב	<i>'ekkāṭēb</i>	אִשְׁלַח	<i>'eššālah</i>	אֵאֱמֵן	<i>'ē'āmēn</i>
יִכְתְּבוּ	<i>yikkāṭəbû</i>	יִשְׁלַחוּ	<i>yiššāləhû</i>	יֵאֱמְנוּ	<i>yē'āməni</i>
תִּכְתָּבְנָה	<i>tikkāṭābnāh</i>	תִּשְׁלַחְנָה	<i>tiššālāhnāh</i>	תֵּאֱמַנְנָה	<i>tē'āmānnāh</i>
תִּכְתְּבוּ	<i>tikkāṭəbû</i>	תִּשְׁלַחוּ	<i>tiššāləhû</i>	תֵּאֱמְנוּ	<i>tē'āməni</i>
תִּכְתָּבְנָה	<i>tikkāṭābnāh</i>	תִּשְׁלַחְנָה	<i>tiššālāhnāh</i>	תֵּאֱמַנְנָה	<i>tē'āmānnāh</i>
נִכְתֵּב	<i>nikkāṭēb</i>	נִשְׁלַח	<i>niššālah</i>	נֵאֱמֵן	<i>nē'āmēn</i>
IMPERATIVE:					
הִכְתֵּב	<i>hikkāṭēb</i>	הִשְׁלַח	<i>hiššālah</i>	הֵאֱמֵן	<i>hē'āmēn</i>
הִכְתֵּבִי	<i>hikkāṭəbî</i>	הִשְׁלַחִי	<i>hiššāləhî</i>	הֵאֱמַנִי	<i>hē'āməni</i>
הִכְתְּבוּ	<i>hikkāṭəbû</i>	הִשְׁלַחוּ	<i>hiššāləhû</i>	הֵאֱמְנוּ	<i>hē'āməni</i>
הִכְתָּבְנָה	<i>hikkāṭābnāh</i>	הִשְׁלַחְנָה	<i>hiššālāhnāh</i>	הֵאֱמַנְנָה	<i>hē'āmānnāh</i>
INF. CONSTR.					
הִכְתֵּב	<i>hikkāṭēb</i>	הִשְׁלַח	<i>hiššālah</i>	הֵאֱמֵן	<i>hē'āmēn</i>
W. SUFF. הִכְתֵּבִי	<i>hikkāṭəbî</i>	הִשְׁלַחִי	<i>hiššāləhî</i>	הֵאֱמַנִי	<i>hē'āməni</i>
הִכְתֵּבְךָ	<i>hikkāṭəbkā</i>	הִשְׁלַחְךָ	<i>hiššāləhākā</i>	הֵאֱמַנְךָ	<i>hē'āmenkā</i>
	etc.		etc.		etc.
INF.					
(1) נִכְתּוֹב	<i>niktôb</i>	נִשְׁלוֹחַ	<i>nišlô^ah</i>	נֶעָבֹר	<i>na'ābôr</i>
ABSOLUTE (2) הִכְתּוֹב	<i>hikkāṭôb</i>	הִשְׁלוֹחַ	<i>hiššālô^ah</i>	הֶעָבֹר	<i>hē'ābôr</i>
PARTICIPLE:					
נִכְתֵּב	<i>niktāb</i>	נִשְׁלַח	<i>nišlāh</i>	נֶאֱמַן	<i>ne'ēmān</i>
נִכְתְּבָה	<i>niktābāh</i>	נִשְׁלַחָה	<i>nišlāhāh</i>	נֶאֱמַנָה	<i>ne'ēmānāh</i>
נִכְתְּבִים	<i>niktābîm</i>	נִשְׁלַחִים	<i>nišlāhîm</i>	נֶאֱמַנִים	<i>ne'ēmānîm</i>
נִכְתְּבוֹת	<i>niktābôt</i>	נִשְׁלַחוֹת	<i>nišlāhôt</i>	נֶאֱמַנוֹת	<i>ne'ēmānôt</i>

Remarks:

(1) The two forms of the infinitive absolute tend to pair off with the corresponding finite verb of the same general pattern:

הִשְׁמוּעַ יִשְׁמַע but נִשְׁמוּעַ יִשְׁמַע

(2) The inf. absolute of נֶאֱמַן does not occur, and since its form could be disputed (more likely to have been נֶאֱמָן, with *e* because of the א) we have replaced it with the better attested type of נֶעָבֹר (to be crossed).

(3) The feminine participles singular may also be of the pattern נִכְתָּבַת, נִשְׁלַחַת, נֶאֱמַנַת.

INTRODUCTION TO BIBLICAL HEBREW

142. Vocabulary 37.

NOUNS: נֶפֶשׁ *népeš* (w. suff. נִפְשִׁי etc.; pl. -ôṭ) soul, vital life-force; a person, living thing. With suffixes it is the equivalent of the intensive/reflexive pronoun: נִפְשִׁי myself, נִפְשְׁךָ yourself...

שָׂק *śaq* (pl. -îm) sack; sack-cloth (worn as a sign of mourning).

מִשְׁמָר *mišmār* (no pl.) place of confinement, jail; a guard unit.

מָלוֹן *mālôn* lodging-place, inn.

VERBS: אָשַׁם *'āšēm* (אֲשָׁם) to be guilty; verbal adjective אָשָׁם, guilty.

לָן *lān* (לֵילַי) to spend the night.

נִאֲמַן *ne'ēman* (נִאֲמָן) to be confirmed, verified, trustworthy.

נִשְׂאָר *niš'ar* (נִשְׂאָר) to be left over, remain, survive.

OTHER: לְבַד־ *ləbadd-* w. suff.: alone, only. E.g. אֲנִי לְבַד־ I alone, etc.

אֲבָל *'ābāl* (adv.) truly, indeed; however.

Note: The preposition בֵּין (between) has the following forms with pronominal suffixes:

בֵּינִי <i>bēnî</i>	בֵּינֵינוּ <i>bênênû</i>	or	בֵּינוֹתֵינוּ <i>bênôtênû</i> (rare)
בֵּינְךָ <i>bênəkā</i>	בֵּינֵיכֶם <i>bênêkem</i>	—	—
בֵּינָה <i>bênēk</i>	—	—	—
בֵּינוֹ <i>bênô</i>	בֵּינֵיהֶם <i>bênêhem</i>	or	בֵּינוֹתָם <i>bênôtām</i> (rare)

Exercises:

(a) Punctuate the Niphal verbs fully and translate:

- | | |
|--|---|
| (1) נִשְׁכַּר הַכָּלִי. | (11) תִּזְכְּרוּ כָלֶכֶם. |
| (2) יֹאכַל הַבָּשָׂר. | (12) אֶל-יִכְתֹּב שְׁמוֹ בַּסֶּפֶר. |
| (3) נִהְרְגוּ הַמְּרַגְלִים. | (13) אֵלֶּה שְׁמוֹת הָעָרִים הַנִּלְכָּדוֹת. |
| (4) יִשְׁמְעוּ דְּבָרֵי אֲמָתִי. | (14) נִימְכַר יוֹסֵף בְּיַד־הַמִּצְרִים. |
| (5) לֹא יִכְרֹת אִישׁ מֵעַל הַכֶּסֶּא. | (15) חַי אֱלֹהִים אִם-יִשְׁפֹּךְ דָּם בְּהִיּוֹתִי פֹה. |
| (6) נִשְׁמַע קוֹל שִׁירָם. | (16) יִתְפַּשּׁוּ הַבְּרָחִים. |
| (7) לֹא נִחְשֹׁךְ מְאוֹמָה מִמֶּךָ. | (17) יִחַן אֶת-הַנִּבְחָרִים. |
| (8) אֵיךְ יִבְחַן הָעָם. | (18) יִדְמוּ הַנִּשְׂאָרִים. |
| (9) אֲנַחְנוּ נִשְׂאָרֵנוּ לְבָדֵנוּ. | (19) הִפְתַּחוּ הַשְּׁעָרִים. |
| (10) יִאֲמַן דְּבַר אֱלֹהִים. | (20) תִּשְׂרֹפְנָה הָעָרִים הַנְּעֻזּוֹת. |

(b) Write in Hebrew:

1. And when their words were heard, we knew that they were guilty.
2. As God lives, you will not see your husband until the day of his death.
3. And in the evening he entered an inn and spent the night there.
4. Now that you have been chosen as our king, give us help so that we may slay our accursed enemies before our land is captured and our cities are burned.

5. They placed the food in their sacks and set out on the road.
6. Now that he has measured the field, go to him and ask him whether (hā-) he will sell it to us.

(c) Reading: Joseph and his Brothers in Egypt.

וַיֵּסֶף יוֹסֵף אֶת-אֶחָיו אֶל-מִשְׁמֶר שְׁלֹשֶׁת יָמִים וַיֹּאמֶר אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי: זֹאת עֲשׂוּ וַחֲיוּ, אֶת-אֱלֹהִים אֲנִי יָרָא, אִם-כְּנִים אַתֶּם, אֲחִיכֶם אֶחָד יֵאָסֶר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לִכּוּ וְשׁוּבוּ אֶרְצָה כְּנֻעַן עִם-הָאֹכֵל אֲשֶׁר קָנִיתֶם וְאֶת-אֲחִיכֶם הִקְטַן תִּקְחוּ מִשָּׁם וְהוּא יָבֵא אֶתְכֶם הִנֵּה וַיֹּאמְרוּ דְּבָרֵיכֶם וְלֹא תַמּוּתוּ.

וַיֹּאמְרוּ אִישׁ אֶל-אֶחָיו: אָבֵל אֲשֵׁמִים אֲנַחְנוּ עַל-אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ וְלֹא שָׁמְעֵנוּ, עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת, וַיַּעַן רְאוּבֵן אֶתְּם לֵאמֹר: הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֶל-תַּחֲטְאוּ בַלֵּיד וְלֹא שָׁמַעְתֶּם וְגַם-דָּמוֹ הִנֵּה נִדְרָשׁ, וְהֵם לֹא יָדְעוּ כִּי שָׁמַעַ יוֹסֵף כִּי הַמְלִיץ בֵּינוֹתָם וַיִּסָּכֵר יוֹסֵף מֵעַלֵּיהֶם וַיִּבֶךְ וַיֵּשֶׁב אֲלֵיהֶם וַיִּקַּח אֶת-שְׁמֵעוֹן וַיֹּאסֶר אֹתוֹ לַעֲבִידָהּ וַיִּתֵּן לָהֶם אֶת-הָאֹכֵל אֲשֶׁר בָּאוּ מִצִּרְיָמָה לַקְנוֹת וַיִּתֵּן לָהֶם גַּם-צִדְהָ לַדֶּרֶךְ וַיֵּשֶׁם אֶת-הַכֶּסֶף אֲשֶׁר נָתַנוּ לוֹ בְּשִׁקְיָהֶם וְהֵם לֹא יָדְעוּ וַיִּלְכוּ מִשָּׁם לַעֲלוֹת אֶרְצָה כְּנֻעַן.

וַיְהִי בַעֲלוֹתָם וַיֵּלִינוּ בְּמִלּוֹךְ וַיְהִי כַּפְתָּח אֶחָד מֵהֶם אֶת-שָׁקוֹ לָתֵת מִהָאֹכֵל לַחֲמוּרוֹ וַיִּרְא אֶת-כַּסְפּוֹ וְהִנֵּה הוּא בְּפִי שָׁקוֹ וַיֹּאמֶר אֶל-אֶחָיו: הִנֵּה כַסְפִּי בְּשִׁקִּי, וַיִּרְאוּ וַיִּירָאוּ וַיֹּאמְרוּ אִישׁ אֶל-אֶחָיו לֵאמֹר: מִה-זֹּאת עָשָׂה אֱלֹהִים לָנוּ.

וַיָּבֹאוּ אֶל-יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנֻעַן וַיֹּאמְרוּ לוֹ אֶת-כָּל-הַקְרוֹת¹ אַתֶּם לֵאמֹר: אָמַר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ קִשּׁוֹת וַיֹּאמֶר כִּי אֲנַחְנוּ מִרְגָּלִים וְכִי בָּאֵנוּ לָרְאוֹת עֲרוֹת אֶרְצוֹ וַנֹּאמֶר אֵלָיו: כְּנִים אֲנַחְנוּ, לֹא הָיִינוּ מִרְגָּלִים, וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ: בְּזֹאת אֲדַע כִּי כְנִים אַתֶּם, אֲחִיכֶם הָאֶחָד יֵאָסֶר בְּבֵית הַמִּשְׁמֶר וְאַתֶּם לִכּוּ וְשִׁבְתֶּם אֶל-אֶרְצְכֶם וּבֹא יָבֵא אֲחִיכֶם הִקְטַן אֶתְכֶם בְּרִדְתְּכֶם עוֹד אֵלַי, וְכֵן עֲשִׂינוּ וְאֶת-אֲחֵינוּ שְׁמֵעוֹן אָסְרוּ לַעֲבִידָהּ וַיִּשְׁמְעוּ אֹתוֹ בְּבֵית הַמִּשְׁמֶר.

וַיֹּאמֶר אֲלֵיהֶם יַעֲקֹב אֲבִיהֶם: אֲתִי שָׁכַלְתֶּם,² יוֹסֵף אֵינָנו וְשְׁמֵעוֹן אֵינָנו וְאֶת-בְּנֵימִין תִּקְחוּ, עָלַי הִיוּ כָלֵנָה,³ וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֵאמֹר: אֶת-שְׁנֵי בְנֵי תַמִּית⁴ אִם-לֹא יָשׁוּב בְּנֵימִין עִמִּי אֲלִיד מִמִּצְרַיִם, תָּנָה אֹתוֹ עַל-יָדִי⁵ וְהוּא יָשׁוּב עִמִּי מִשָּׁם.

וַיֹּאמֶר יַעֲקֹב: לֹא יֵרֵד בְּנֵי עִמְכֶם כִּי אֶחָיו מֵת וְהוּא לִבְדּוֹ נִשְׁאָר, אִם-תִּקְרָא אֹתוֹ רָעָה בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בָּהּ וַיִּרְדְּתִי בִּיגוֹן שְׂאֵלָה.

Notes to the Reading:

1. They are referring here to their earlier treatment of Joseph.
2. Prob. to be understood as "And now, moreover, (our penalty for shedding) his blood is to be exacted." דָּם is frequently used as the equivalent of the guilt (or punishment) involved in bloodshed.
3. מְלִיץ an interpreter
4. סָבַב in the sense "turn oneself away"
5. "provisions"
6. fem. pl. = neuter pl. "the things which befell"

INTRODUCTION TO BIBLICAL HEBREW

7. "you have bereaved"
8. A rare form, perhaps fem. pl., "everything".
9. "you may kill"
10. "in my charge"
11. Note that the apodosis (if... *then*) is not marked except by a conjunctive-sequential construction. וַיִּגֹּף grief.

LESSON 38

143. Niphal Verbs: Stems and Inflection (continued).

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE	INF. CONSTRUCT
I-Nun	נָתַן <i>nittan</i>	יִנְתֵּן <i>yinnātēn</i>	הִנְתֵּן <i>hinnātēn</i>	הִנְתֵּן <i>hinnātēn</i>
I-Yodh	נִוְלַד <i>nôlad</i>	יִוָּלֵד <i>yiwwālēd</i>	הִוָּלֵד <i>hiwwālēd</i>	הִוָּלֵד <i>hiwwālēd</i>
III-Aleph	נִקְרָא <i>nīqrā'</i>	יִקְרָא <i>yīqqārē'</i>	הִקְרָא <i>hiqqārē'</i>	הִקְרָא <i>hiqqārē'</i>
III-Hē	נִבְנָה <i>nibnāh</i>	יִבְנֶה <i>yibbāneh</i>	הִבְנֶה <i>hibbāneh</i>	הִבְנוֹת <i>hibbānôt</i>

Remarks:

(1) I-Nun. The assimilation of the first root consonant takes place in the perfect and participle: **nintan* > *nittan*. The stems and inflection are otherwise like those of the regular trilateral root. [Note: the assimilation of the stem-final *n* in the perfect of נָתַן is proper only to this particular root; cf. the Qal perfect.]

(2) I-Yodh. Nearly all roots I-Yodh in Hebrew were originally I-Waw. The original Waw shows up clearly in the Niphal verbs. In the perfect an earlier **nawlad* (root *yld* < *wld*) appears as נִוְלַד *nôlad* (he was born). In the imperfect and imperative the *n-* of the Niphal prefix is assimilated to the root *-w-* and a doubled *-ww-* results: יִוָּלֵד *yiwwālēd* (he will be born). Inflection is regular.

(3) III-Aleph. As expected, the stem vowel of the perfect is lengthened to *ā* before the quiescent א (cf. §52 etc.). Unlike the Qal perfect, however,

INTRODUCTION TO BIBLICAL HEBREW

the stem vowel is replaced with *ē* before the 2nd and 1st person endings: e.g. *niqrē(')tā* (you were called). The full inflection is given below.

(4) III-*Hē*. The pattern of inflection learned for the Qal will hold for most of the verbs derived from roots III-*Hē*. In the Niphal perfect, however, the stem vowel before the 2nd and 1st person suffixes is regular *ē*, not *î*. Contrast בָּנִיתִי and נִבְנִיתִי (I was built). Just as in the Qal, the jussive or short form of the imperfect loses the final vowel: יִבְנֶה → יִבֶּן. The inf. construct ends in *-ôl*, again like the Qal: בְּנוֹת, הַבְּנוֹת. Note the participle נִבְנֶה (cf. בָּנָה).

PERFECT:

נָתַן <i>nittan</i>	נִלְדָּה <i>nôlad</i>	נִקְרָא <i>niqrā'</i>	נִבְנָה <i>nibnāh</i>
נָתַנָּה <i>nittānāh</i>	נִלְדָּהָ <i>nôladāh</i>	נִקְרָאָה <i>niqrā'āh</i>	נִבְנָתָה <i>nibnātah</i>
נָתַתְּ <i>nittāttā</i>	נִלְדַּתְּ <i>nôladtā</i>	נִקְרַעְתְּ <i>niqrē(')tā</i>	נִבְנִיתְּ <i>nibnētā</i>
נָתַתְּ <i>nittātt</i>	נִלְדַּתְּ <i>nôladt</i>	נִקְרַעַתְּ <i>niqrē(')t</i>	נִבְנִיתְּ <i>nibnēt</i>
נָתַתִּי <i>nittāttî</i>	נִלְדַּתִּי <i>nôladtî</i>	נִקְרַעִי <i>niqrē(')î</i>	נִבְנִיתִי <i>nibnētî</i>
נָתַנוּ <i>nittānû</i>	נִלְדְּדוּ <i>nôladû</i>	נִקְרְאוּ <i>niqrā'û</i>	נִבְנְדוּ <i>nibnû</i>
נָתַתֶּם <i>nittattem</i>	נִלְדַּתֶּם <i>nôladtém</i>	נִקְרַעְתֶּם <i>niqrē(')tem</i>	נִבְנִיתֶם <i>nibnêtem</i>
נָתַתֶּן <i>nittatten</i>	נִלְדַּתֶּן <i>nôladtén</i>	נִקְרַעְתֶּן <i>niqrē(')ten</i>	נִבְנִיתֶן <i>nibnêten</i>
נָתַנוּ <i>nittānnû</i>	נִלְדְּדוּ <i>nôladnû</i>	נִקְרְעוּ <i>niqrē(')nû</i>	נִבְנְנוּ <i>nibnēnû</i>

IMPERFECT:

יִנְתֵּן <i>yinnātēn</i>	יִנְלַד <i>yînwālēd</i>	יִקְרָא <i>yiqqārē'</i>	יִבְנֶה <i>yibbāneh</i>
תִּנְתֵּן <i>tinnātēn</i>	תִּנְלַד <i>tînwālēd</i>	תִּקְרָא <i>tiqqārē'</i>	תִּבְנֶה <i>tibbāneh</i>
תִּנְתֵּן <i>tinnātēn</i>	תִּנְלַד <i>tînwālēd</i>	תִּקְרָא <i>tiqqārē'</i>	תִּבְנֶה <i>tibbāneh</i>
תִּנְתְּנִי <i>tinnātēnî</i>	תִּנְלַדִּי <i>tînwālēdî</i>	תִּקְרַאִי <i>tiqqārā'î</i>	תִּבְנִי <i>tibbānî</i>
אִנְתֵּן <i>'ennātēn</i>	אִנְלַד <i>'înwālēd</i>	אִקְרָא <i>'eqqārē'</i>	אִבְנֶה <i>'ebbāneh</i>
יִנְתְּנוּ <i>yinnātēnû</i>	יִנְלַדּוּ <i>yînwālēdû</i>	יִקְרְאוּ <i>yiqqārā'û</i>	יִבְנְדוּ <i>yibbānû</i>
תִּנְתְּנָה <i>tinnātēnnāh</i>	תִּנְלַדְנָה <i>tînwālādnnāh</i>	תִּקְרְאָה <i>tiqqārē(')nāh</i>	תִּבְנִיָּה <i>tibbānēnnāh</i>
תִּנְתְּנוּ <i>tinnātēnû</i>	תִּנְלַדּוּ <i>tînwālēdû</i>	תִּקְרְאוּ <i>tiqqārā'û</i>	תִּבְנְדוּ <i>tibbānû</i>
תִּנְתְּנָה <i>tinnātēnnāh</i>	תִּנְלַדְנָה <i>tînwālādnnāh</i>	תִּקְרְאָה <i>tiqqārē(')nāh</i>	תִּבְנִיָּה <i>tibbānēnnāh</i>
נִנְתֵּן <i>ninnātēn</i>	נִנְלַד <i>niwwālēd</i>	נִקְרָא <i>niqqārē'</i>	נִבְנֶה <i>nibbāneh</i>

IMPERATIVE:

הִנְתֵּן <i>hinnātēn</i>	הִנְלַד <i>hiwwālēd</i>	הִקְרָא <i>hiqqārē'</i>	הִבְנֶה <i>hibbānēh</i>
הִנְתְּנִי <i>hinnātēnî</i> , etc.	הִנְלַדִּי <i>hiwwālēdî</i> etc.	הִקְרַאִי <i>hiqqārā'î</i> etc.	הִבְנִי <i>hibbānî</i> etc.

INF. CONSTRUCT:

הִנְתֵּן <i>hinnātēn</i>	הִנְלַד <i>hiwwālēd</i>	הִקְרָא <i>hiqqārē'</i>	הִבְנוֹת <i>hibbānôt</i>
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INF. ABSOLUTE:

נִתֵּן <i>nittôn</i>	[נִלְוֵד <i>nôlôd</i>]	נִקְרֹא <i>niqrô'</i>	הִבְנֶה <i>hibbānēh</i> נִבְנֹה <i>nibnôh</i>
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PARTICIPLES:

נִתָּן <i>nittān</i>	נוֹלָד <i>nôlād</i>	נִקְרָא <i>nigrā'</i>	נִבְנֶה <i>nibneh</i>
נִתְּנָה <i>nittānāh</i>	נוֹלָדָה <i>nôlādāh</i>	נִקְרָאָה <i>nigrā'āh</i>	נִבְנְיָה <i>nibnāh</i>
נִתְּנֶת <i>nitténet</i>	נוֹלָדֶת <i>nôlédet</i>	נִקְרֵאת <i>nigrē(')t</i>	
נִתְּנִים <i>nittānīm</i>	נוֹלָדִים <i>nôlādīm</i>	נִקְרָאִים <i>nigrā'īm</i>	נִבְנִים <i>nibnīm</i>
נִתְּנוֹת <i>nittānôt</i>	נוֹלָדוֹת <i>nôlādôt</i>	נִקְרָאוֹת <i>nigrā'ôt</i>	נִבְנוֹת <i>nibnôt</i>

144. Niphal Verbs: Mixed Types.

The following are a sampling of verbs whose roots combine several of the characteristics described in the preceding paragraphs. The forms are all quite predictable from the types already given and thus require no comment.

I-Waw(<i>Yodh</i>) and III-gutt.:	PERF.:	נֹדַע <i>nôda'</i>	
I-Waw(<i>Yodh</i>) and III-Aleph:		נֹרָא <i>nôrā'</i>	
I-gutt. and III- <i>Hē</i> :		נַעֲשֶׂה <i>na'āsāh</i>	
I-Nun and II-gutt. (root נחם)		נִחַם <i>niham</i>	
IMPERF.:	IMPTV.:	יִדְעַע <i>hîwāda'</i>	<i>be known</i>
		יִנְרָא <i>hîwārē'</i>	<i>be feared</i>
		יַעֲשֶׂה <i>yē'āseh</i>	<i>be done</i>
		יִנְחַם <i>yinnāhēm</i>	<i>be sorry</i>

Note also the verb נִגַּשׁ *niggaš* (root בגש). Only the perfect is a Niphal verb; in the imperfect the Qal form יִגַּשׁ is used.

145. Vocabulary 38.

- NOUNS: ראש *rō(')š* (pl. irreg. ראשים, see §34) head, chief, top
 פֶּתַח *pétah* (w. suff. פתחי; pl. -*īm*) an opening (of tent, house, wall etc.); also used as a prep.: at the opening of
 טָף *taḥ* (no pl.) a collective term for children; not used in construct
 מְעַט *mā'at* (no pl.) a little; frequent in construct: מְעַט מֵיִם a little water. Note מְעַט מְעַט little by little; מְעַט בְּעוֹד in a little while. Also used in a variety of idiomatic expressions with the basic meaning of slightness, smallness, unimportance.
 עוֹלָם *'ôlām* (pl. -*īm*) a word referring to a long duration of time, either past or future; thus, eternity, antiquity. Note the common phrases: עוֹלָם-עוֹלָם, עוֹלָם לְעוֹלָם forever. Frequent as the second element of a construct chain: יְמֵי עוֹלָם ancient days; בְּרִית עוֹלָם perpetual covenant.
- VERBS: נוֹתַר *nôtar* (יִתַּר) to be left, remain
 נִלְחַם *nilham* (יִלְחַם) to fight (+ בְּ with)
 נִחַם *niham* (יִנְחַם) to be sorry, repent; to be comforted

INTRODUCTION TO BIBLICAL HEBREW

נִגַּשׁ *niggaš* (use Qal imperf. יִגַּשׁ) to approach (+ אֵל)
 נִצַּב *niššab* (no imperf.) to station oneself, to stand; be stationed
 נִפְלָא *nip̄lā'* (יִפְלֵא) to be wonderful, marvelous.

Exercises:

(a) Point the Niphal verbs fully and translate:

- | | |
|--|---|
| (1) נִגַּשְׁתִּי וְלֹא יָכַלְתִּי לַעֲמֹד לְפָנָיו. | (13) אֵינֶנִּי אִשָּׁם, לֹא עָשִׂיתִי דְבָר. |
| (2) אֵיפֹה תֵּלֵךְ הַלַּיְלָה. | (14) וַיִּבֶן לוֹ בַּיִת. |
| (3) מִי יִבְחַר לְרֹאשׁ הָעָם. | (15) נִחַמְתִּי עַל-הָרָעָה אֲשֶׁר עָשִׂיתִי. |
| (4) הֵם נִלְחָמִים אֶצֶל הַקִּיר. | (16) רָאִינוּ אֶת-מְלָאכְתּוֹ הַנִּפְלְאָה וְגִדְּמָם. |
| (5) לֹא תִזְכֹּר בְּקֹהֶל הַצַּדִּיקִים. | (17) לָמָּה יַעֲשׂוּ הַדְּבָרִים הָאֵלֶּה. |
| (6) יֹאסֶפוּ מִקְצֵי הָאָרֶץ. | (18) וַיְהִי אַחֲרֵי הַמִּלְחָמָה וְאוֹתָר אָנִי לְבָדִי. |
| (7) לֹא יוֹתֵר אִישׁ מִהַפְּרָשִׁים. | (19) יִנָּתֵן לָהּ כֶּסֶף וְזָהָב. |
| (8) קָחוּ אֶת-הַסּוּסִים הַנּוֹתָרִים. | (20) יוֹדַע שְׁמִי הַגָּדוֹל בְּכָל-הָאָרֶץ. |
| (9) תֵּן לִי מַעֲט-לֶחֶם. | (21) וַיִּקֶּן שָׁם בָּקָר. |
| (10) מִי הָאֲנָשִׁים הַנִּצָּבִים שָׁם. | (22) וַיִּשְׁמְעוּ דְבָרָיו וַיֵּאֱמָנוּ. |
| (11) נִלְקָחוּ הָאֲנָשִׁים הַחוּצָה וַיִּהְרָגוּ שָׁם. | (23) וַיְהִי מִקֵּץ אַרְבָּעָה יָמִים וַתַּעֲזֹב הָעִיר. |
| (12) יֵשְׁבוּ עַל-שֹׁפֶת הַנָּהָר עַם-טַפָּם. | (24) יִקְרָאוּ הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵי בְּנֵיהֶם. |

(b) Write in Hebrew:

1. There is a large hill between us and the camp.
2. The fruit will be taken to the house and eaten there.
3. The righteous shall be exalted (lit. raised up), but the wicked shall perish.
4. Countless men (lit. men, their number not existing) were slain near the wall.
5. Be consoled, my son; the sound of your distress has been heard and help will be given to you.
6. I was appointed (lit. stationed) to watch the women and the children.
7. A new city will be built for those who are left.

(c) Reading: Jacob and his Sons, after the First Trip to Egypt.

וַהֲרַעֲב כַבֵּד בָּאָרֶץ וַיְהִי כֹאֲשֶׁר כָּלָה הָאֹכֵל אֲשֶׁר נִקְנָה בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב אֶל-בָּנָיו:
 שׁוּבוּ מִצְרַיִמָּה וְקָחוּ מִשָּׁם מַעֲט-אֹכֵל, וַיֹּאמֶר אֲלֵיו יְהוּדָה לֵאמֹר: אָמֵר הָאִישׁ אֵלֵינוּ, לֹא תִרְאוּ
 פָנַי בְּלִיתִי אֲחִיכֶם אִתְּכֶם, אִם-יִשָּׁף שִׁלַּח אֶת-אֲחֵינוּ אֲתָנוּ גֵּרֵד וְנִקְנָה לָהּ אֹכֵל וְאִם-אֵינָהּ
 שִׁלַּח לֹא גֵרֵד כִּי אָמֵר הָאִישׁ אֵלֵינוּ, לֹא תִרְאוּ פָנַי בְּלִיתִי אֲחִיכֶם אִתְּכֶם.

וַיֹּאמֶר יִשְׂרָאֵל: לָמָּה אֲמַרְתָּ אֲלֵיו כִּי עוֹד לָכֶם אֵח, וַיֹּאמְרוּ: שְׂאוֹל שְׂאוֹל הָאִישׁ לָנוּ? לֵאמֹר:
 הַעוֹד אֲבִיכֶם חַי, הִישׁ לָכֶם אֵח, וַיֹּאמֶר אֲלֵיו עַל-פִּי הַדְּבָרִים הָאֵלֶּה, הִידוּעַ גִּדְעָ? כִּי יֹאמֶר:
 אֲחִיכֶם יֵרֵד אִתְּכֶם.

וַיֹּאמֶר יְהוּדָה אֶל-יִשְׂרָאֵל אָבִיו: שְׁלַחָה הַנָּעִר אִתִּי וְנִקְוָמָה וְנִלְכָּה וְנִחְיָה וְלֹא נָמוּת גַּם-

אֲנַחְנוּ גַם-אֵתָהּ גַם-טַפָּנוּ, אִם-לֹא יָשׁוּב הַזֶּעַר אֵלֵינוּ אֵתִי וְחַטָּאתִי לָךְ, כָּל-הַיָּמִים, וַיֹּאמֶר
יַעֲקֹב: אִם-כֵּן, זֹאת עָשׂוּ, קָחוּ אִישׁ מִנְחָה, וְכֶסֶף מִשְׁנֶה⁵ קָחוּ, וְאֶת-אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ
אֶל-הָאִישׁ וְאֱלֹהִים יִתֵּן לָכֶם רַחֲמִים⁶ לְפָנַי הָאִישׁ וְשַׁלְּחֵי לָכֶם אֶת-אֲחֵיכֶם וְאֶת-בְּנֵימִין.

Notes to the Reading:

1. בְּלֹאִי unless
2. Note לְ in the sense "about" after שָׁאַל.
3. וַיֹּאמֶר and יָנַע are imperfects used modally: "How were we to know that he would say".
4. "I shall be accountable (lit. sin against) to you".
5. "twice the (required) money"
6. "mercy, favor"
7. "and may he release"

(d) Reading: Psalm 24 :7-10.

שָׁאוּ שְׁעָרִים רָאשֵׁיכֶם	שָׁאוּ שְׁעָרִים רָאשֵׁיכֶם
וּשְׁאוּ פֶתְחֵי עוֹלָם	וְהַנְּשָׂאוּ פֶתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:	וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד	מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה צְבָאוֹת	יְהוָה עֶזְרָא ² וְגִבּוֹר
הוּא מֶלֶךְ הַכְּבוֹד: סָלָה ³	יְהוָה גִּבּוֹר מִלְחָמָה:

Notes to the Reading:

1. See §82 (end).
2. A rare word: "mighty, powerful".
3. A frequent word at the close of verses or longer sections in the Psalms. Its meaning is unknown.

LESSON 39

146. Niphal Verbs: Stems and Inflection (concluded).

ROOT TYPE		PERFECT	IMPERFECT	IMPERATIVE
Hollow (כח)		נָכוֹן <i>nākôn</i>	יִכּוֹן <i>yikkôn</i>	הִכּוֹן <i>hikkôn</i>
Geminate (סבב)		נָסַב <i>nāsab</i>	יִסַּב <i>yissab</i>	הִסַּב <i>hissab</i>

INF. CONSTRUCT PARTICIPLE

הִכּוֹן <i>hikkôn</i>	נָכוֹן <i>nākôn</i>
הִסַּב <i>hissēb</i>	נָסַב <i>nāsāb</i>

As in the Qal, the two root types given above present the most striking deviation from the normal trilateral patterns of the preceding lessons. The retention of the stem vowel -ô- with the Hollow roots simplifies that paradigm, but attention must be called to the curious interchange of ô and û in pretonic syllables in the inflection of the perfect, where the stem vowel -ô- is added in the 1st and 2nd persons:

PERFECT:	נָכוֹן <i>nākôn</i>	נִכּוֹנִי <i>nākônû</i>
	נִכּוֹנָה <i>nākônāh</i>	
	נִכּוֹנוֹת <i>nākûnôtā</i>	נִכּוֹנוֹתֶם <i>nākônôtēm</i>
	נִכּוֹנוֹתִי <i>nākûnôtî</i>	נִכּוֹנוֹתֶיךָ <i>nākônôtēn</i>
	נִכּוֹנוֹתֵי <i>nākûnôtî</i>	נִכּוֹנוֹתֵי <i>nākûnômû</i>
IMPERFECT:	יִכּוֹן <i>yikkôn</i>	יִכּוֹנִי <i>yikkônû</i>
	תִּכּוֹן <i>tikkôn</i>	תִּכּוֹנֵיךָ <i>tikkônênāh</i>

	תִּכּוֹן <i>tikkôn</i>	תִּכּוֹנוֹ <i>tikkônû</i>
	תִּכּוֹנִי <i>tikkônî</i>	תִּכּוֹנֵינָה <i>tikkônênāh</i>
	אִכּוֹן <i>'ikkôn</i>	נִכּוֹן <i>nikkôn</i>
IMPERATIVE:	הִכּוֹן <i>hikkôn</i>	הִכּוֹנוֹ <i>hikkônû</i>
	הִכּוֹנִי <i>hikkônî</i>	
INF. CONSTRUCT:	הִכּוֹן <i>hikkôn</i>	
	הִכּוֹנִי <i>hikkônî</i> etc.	
PARTICIPLE:	נִכּוֹן <i>nāḵôn</i>	נִכּוֹנִים <i>nāḵônîm</i>
	נִכּוֹנָה <i>nāḵônāh</i>	נִכּוֹנוֹת <i>nāḵônôt</i>

The inf. absolute may have either the form נִכּוֹן *nāḵôn* or הִכּוֹן *hikkôn*.

Niphal verbs from geminate roots are quite poorly attested and in many cases one cannot be certain that the form in question is indeed a Niphal and not a Qal verb. The 3rd pers. masc. sing. of the perfect, נָסַב (from an earlier **nasabb-*) resembles a Qal verb from a root נִסַּב. The full inflection, however, shows that this resemblance is superficial and that the doubling of the second root consonant reappears when a vowel is added to the stem. Likewise in the imperfect יִסֵּב confusion with other types is possible: this form could be from a root נִסַּב (cf. יָנַשׁ) or it could be a Qal variant (cf. יָתַם for the more usual יִתַּם). Some of the alternate forms that crop up are due to analogy. For example, the original pair נָמַס – יָמַס was altered to נָמַס – יָמַס probably because יָמַס was interpreted as a stative Qal verb (like יִכְבֵּד) from a root נִמַּס:

נָמַס is to יָכַבַּד as יָמַס is to נָמַס.

This mixing of Qal and Niphal forms, together with the relative rarity of these verbs, makes it quite impossible to decide which conjugation we are dealing with. The following selection of forms is a sufficient guide to the forms that will be met:

PERFECT:	נָסַב <i>nāsab</i>	or	נָסֵב <i>nāsēb</i>
	נָסַבָּה <i>nāsabbāh</i>	or	נָסֵבָּה <i>nāsēbbāh</i>
	נָסַבּוֹת <i>nāsabbôṭā</i> etc.		
	נָסַבוֹ <i>nāsabbû</i>	or	נָסֵבוֹ <i>nāsēbbû</i>
	נָסַבּוֹתֶם <i>nāsabbôṭem</i> etc.		
IMPERFECT:	יִסֵּב <i>yissab</i> etc.	or	יִסֵּב <i>yissōb</i> etc.
	תִּסְבֵּי <i>tissabbî</i> etc.	or	תִּסְבֵּי <i>tissōbbî</i> etc.
IMPERATIVE:	הִסֵּב <i>hissab</i>	or	הִסֵּב <i>hissōb</i>
	הִסְבֵּי <i>hissabbî</i> etc.	or	הִסְבֵּי <i>hissōbbî</i> etc.
INF. CONSTR.	הִסֵּב <i>hissēb</i>		
	הִסְבֵּי <i>hissibbî</i> etc.		
PARTICIPLE:	נָסַב <i>nāsab</i>	נִסְבִּים <i>nasabbîm</i>	
	נָסַבָּה <i>nasabbāh</i>	נִסְבוֹת <i>nasabbôṭ</i>	

INTRODUCTION TO BIBLICAL HEBREW

147. Vocabulary 39.

NOUNS:	טָבַח	<i>tébah</i>	slaughtering
	תְּחִלָּה	<i>təhillāh</i>	beginning, first occasion (of some event)
	צֵל	<i>šēl</i> (w. suff. צְלִי; pl. irreg. צִלִּים)	shade, shadow; fig., protection
	יָמִין	<i>yāmîn</i>	the right; right hand or side (f.)
	שְׂמָאל	<i>šəmo(')l</i>	the left; יָד שְׂמָאל the left hand or side (m.)
	לֵב	<i>lēb</i> (w. suff. לְבִי; pl. -ōt)	heart
VERBS:	נָם	<i>nām</i> (יָנוּם)	to sleep
	טָבַח	<i>tābah</i> (יִטְבַּח)	to slaughter (animals for food)
	רָחַץ	<i>rāḥaš</i> (יִרְחֹץ)	to wash (tr. and intr.)
	נָמַס	<i>nāmēs</i> (Niphal verb from root מָסַס; imperf. יִמַּס)	to melt, dissolve
	נָכוֹן	<i>nākôn</i> (Niphal verb from root כָּוַן; imperf. יִכּוֹן)	to be firm, fixed, secure, established
OTHER:	יוֹמָם	<i>yômām</i> (adv.)	by day, in the daytime

Exercises:

(a) Translate:

- (1) לֹא אֵרָא לָנוּם בְּהִיּוֹתָךְ אֲתִי.
- (2) וַיְהִי בְּגִשְׁתָּנוּ וַיֵּרָא אֶת־רָאשֵׁי הַהָרִים.
- (3) וַיִּרְאֶתָה עֲרוֹתָךְ וּבִשְׁתָּ.
- (4) וַהֲיָה בִּבְקָר וְלֹא יוֹתֵר הָעֵנָן בִּשְׁמַיִם.
- (5) יָמַס לָבָם לִפְנֵי אִיבֵיהֶם.
- (6) וַיְהִי בִצְאֵת הַשֶּׁמֶשׁ וַיָּזוּסוּ הַכּוֹכָבִים וְלֹא נִרְאוּ.
- (7) תִּנְחַמוּ כִי לֹא לִקְחֶתֶם אֶת־מִנְחָתִי.
- (8) בָּטַח אֶל־יְהוָה בְּכָל־לִבְךָ.
- (9) כָּתַב אֶת־דְּבָרֵי עַל־לוֹחַ לִבְךָ.
- (10) יָכוֹן מְלֶכְךָ חֲדָשׁ וְנִבּוֹן עַל־הַפֶּסֶא.
- (11) וַיְהִי בַעֲשׂוֹתוֹ אֶת־הַמִּשְׁתָּה וַיִּטְבַּח טָבַח גָּדוֹל.
- (12) אֱלֹהִים הוּא צוּרֵנוּ וְצִלָּנוּ.
- (13) הִרְחֹצֵת אֶת־אֲזְנוֹיָךְ.
- (14) וַיִּשְׁכַּב בְּצֵל הָעֵץ וַיָּנָם.
- (15) הִנֵּה אִיבֵי עַל־יְמִינִי וְעַל־שְׂמָאֲלִי וְאֲנִי נִסְבּוֹתִי.
- (16) וַיִּגְשׁוּ אֵלָיו הַמַּלְאָכִים וְהוּא יָשָׁב פֶּתַח הַבַּיִת.
- (17) תִּמְלֵא הָעִיר דָּם עַל־פִּי דָּבָר הַנִּבִּיא.
- (18) תִּרְאִינָה לָכֶם נִפְלְאוֹת.
- (19) אֵין מִסְפָּר לַנִּלְחָמִים.

(b) Write in Hebrew:

1. Your hearts will be broken.
2. The city will be surrounded and its inhabitants will be taken captive.
3. On the right are the tombs of their fathers.

4. Seven men were stationed over him lest he escape.
5. There was only a little food left for us.
6. We washed our hands and feet before we sat down to eat.
7. The words of his law are established for ever.
8. When I heard his words, my heart melted within me and I was not able to stand.

(c) Reading: Joseph and his Brothers: the Second Trip to Egypt.

וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה¹ כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בְּנֵימִן וַיָּקֻמוּ וַיֵּרְדּוּ מִצְרָיִמָה וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף וַיֵּרָא יוֹסֵף אֶתָּם אֶת־בְּנֵימִן וַיֹּאמֶר לְאִשְׁרָ² עַל־בֵּיתוֹ: הֲבֵא³ אֶת־הָאֲנָשִׁים הַבָּיְתָה וּטְבַח⁴ טֶבַח וְהִכֵּן⁵ כִּי אֲתִי יֹאכְלוּ הָאֲנָשִׁים בַּצֹּהֲרִים.

וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיֵּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ⁶ בֵּית יוֹסֵף וַיֹּאמְרוּ: עַל־דָּבָר הַכֶּסֶף הַשֶּׁבַּ בְּשִׁלְיָנוּ בַתְּחִלָּה אֲנֹחֲנוּ מוֹכְאִים⁷ לָקַחְתָּ אֹתָנוּ לַעֲבָדִים וְאֶת־חַמּוּרֵינוּ, וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיֹּאמְרוּ אֵלָיו פָּתַח הַבַּיִת: יֵרֹד יִרְדְּנוּ בַתְּחִלָּה לִקְנוֹת אֹכֶל וַיְהִי כִי בָּאוּ אֶל־הַמֶּלֶךְ וַנִּפְתָּחָה אֶת־שִׁלְיָנוּ וְהִנֵּה כֶּסֶף אִישׁ בְּפִי שָׁקוֹ וְנָשַׁב⁸ אֹתוֹ בְּיָדָנוּ, לֹא יִדְעֻנוּ מִי שֵׁם כְּסָפָנוּ בְּשִׁלְיָנוּ.

וַיֹּאמֶר הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף: שְׁלוֹם לָכֶם, אֶל־תִּירָאוּ, אֱלֹהֵיכֶם וְאֵלֹהֵי אֲבִיכֶם נָתַן לָכֶם אֶת־הַכֶּסֶף הַזֶּה, כִּסְפְּכֶם בָּא אֵלַי.

וַיּוֹצֵא⁹ אֶלֵיהֶם אֶת־שְׁמֵעוֹן וַיָּבֵא¹⁰ הָאִישׁ אֶת־הָאֲנָשִׁים בַּיְתָה יוֹסֵף וַיִּתֵּן לָמִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן אֹכֶל לַחַמּוּרֵיהֶם וַיֵּשְׁבוּ שָׁם עַד־בּוֹא יוֹסֵף בַּצֹּהֲרִים כִּי שָׁמְעוּ כִּי שָׁם יֹאכְלוּ לָחֶם.

Notes to the Reading:

1. "the double amount of silver"
2. אִשְׁרָ is used substantively: "the one who".
3. "bring"
4. A rare imperative with *ō* instead of the normal טְבַח.
5. "and make ready"
6. "they were brought"
7. "have been brought"
8. "and we have brought it back"
9. "and he brought out"
10. "and he brought"

(d) Reading: Psalm 121 (vocalization slightly altered):

מֵאֵין יָבֵא עֲזָרִי:	(1) אֲשָׁא עֲזָרִי אֶל־הַהָרִים
עֲשֵׂה שְׁמִים וְאֶרֶץ:	(2) עֲזָרִי מֵעַם יְהוָה
אֶל־יְבוֹם שְׁמִרָה:	(3) אֶל־יִתְּן לְמוֹטִי רִגְלִי
שׁוֹמֵר יִשְׂרָאֵל:	(4) הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן
יְהוָה צִלָּה עַל־יַד יְמִינִי:	(5) יְהוָה שְׁמִרָה
יִרְחַח בְּלִילָה:	(6) יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּפֶה ²
יִשְׁמַר אֶת־נַפְשִׁי:	(7) יְהוָה יִשְׁמֶרְךָ ³ מִכָּל־רָע

INTRODUCTION TO BIBLICAL HEBREW

מַעֲתָה וְעַד-עוֹלָם:

(8) יְהוּה יִשְׁמַר צִאתְךָ וּבֹאֶךָ

Notes to the Reading:

1. Inf. constr. מוֹט with לְ: to totter; note נָתַן in the sense "to allow".
2. "will not smite (strike, kill) you"
3. – יִשְׁמַר אֶתְךָ.

LESSON 40

148. Piel Verbs: Meaning.

Piel verbs are regularly distinguished by a doubling of the second root consonant and stem patterns quite distinct from those of the Qal. Because the root of a Piel verb may not always occur as a Qal verb, it is sometimes difficult to define the meaning of a Piel form by direct comparison. Following is listed a representative collection of Piel verbs classified in regard to the meaning that may be assigned to the Piel as a derived type, i.e. secondary to some other form in the language.

a. *Factitive (transitivizing)*. Perhaps the most consistent use of the Piel formation is to construct a verb with transitive active meaning from a root which appears in the Qal as an intransitive or stative verb. Such Piel verbs usually have a factitive meaning:

QAL (to be sound) → PIEL (to make sound)

QAL (to be great) → PIEL (to magnify)

Such a transformation of meaning may also be designated as causative, but we shall restrict this latter term to roots whose Qal verbs are transitive:

QAL (to learn) → PIEL (to teach, i.e. to cause to learn)

INTRODUCTION TO BIBLICAL HEBREW

Examples:

QAL		PIEL	
אָבַד	to perish	אִבַּד 'ibbad	to destroy
קָל	to be light, trivial	קִלְלֵל qillēl	to curse (make light of, treat as unimportant)
קָדַשׁ	to be holy	קִדְּדַשׁ qiddaš	to sanctify
שָׁלַם	to be sound	שִׁלַּם šillam	to make sound, whole; to recompense, reward
חָיָה	to live, be alive	חִיַּיָּה hiyyāh	to cause to live, let live
טָמֵא	to be unclean	טִמְּמֵא ṭimmē'	to pollute
כָּלָה	to be at an end	כִּלְלָה killāh	to finish, complete, bring to an end
לָמַד	to learn	לִמְּמַד limmad	to teach

In some instances the Qal verb is either transitive or intransitive, while the Piel verb is specifically transitive:

מָלָא	to be full, fill	מִלְּלָא millē'	to fill
בָּעַר	to burn (tr. or intr.)	בִּיעַר bi'ēr	to burn (tr.)

b. *Denominative*. When the Piel verb is closer in meaning to some noun or adjective than to the Qal verb (which in most of these cases does not exist), we may say that the Piel has a denominative function:

דָּבַר	word	דִּבֶּר dibber	to speak
סִפֵּר	book, record	סִפְּרַר sippēr	to recount, narrate, tell a story
בֵּרַךְ	blessing	בִּרַךְ bēraḥ	to bless
מִצְוָה	command	צִוָּה šiwwāh	to command
זִמְרָה	music, song	זִמְּרַר zimmēr	to sing, make music
שְׁלוֹשׁ	three	שִׁלְּשׁ šillēš	to divide something into three parts; to do something for a third time
קִנְיָה	jealousy	קִנְּנֵה qinnē'	to be jealous

c. *Intensive*. In several instances the Piel denotes a pluralization of the action named in the Qal. This may take on the nuance of an intensive, but the intensive force is difficult to discern in most occurrences. Many of the so-called intensive Piel verbs seem more to be stylistic variants of the Qal verb (most likely denominative in origin) used in poetry, probably for variation rather than intensification.

d. *Unclassified*. In addition to the three preceding categories there are many Piel verbs whose origin is not clear. Some of these verbs could doubtlessly be placed in the above classifications if we had more data on the related Qal or nominal forms.

פִּזַּר *pizzar* to scatterבִּקֶּשׁ *biqqēš* to seekגִּרֵּשׁ *gērēš* to drive awayמִהָר *mihār* to hurry, hasten

Awareness of the factitive-denominative-intensive function of the Piel, together with familiarity with a given root, will certainly assist the learner in mastering these new verbs, but because he will not be able to predict unerringly the meaning of a new Piel verb, they will all be listed in the vocabularies of the following lessons.

149. Piel Verbs: Stems and Inflection.

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
Regular	גִּדֵּל <i>giddēl</i>	יִגְדֹּל <i>yəḡaddēl</i>	גִּדֵּל <i>gaddēl</i>
III-gutt.	שָׁלַח <i>šillah</i>	יִשְׁלַח <i>yəššallah</i>	שָׁלַח <i>šallah</i>
II-gutt.	בָּעַר <i>bī'ēr</i>	יִבְעַר <i>yəḇa'ēr</i>	בָּעַר <i>ba'ēr</i>
	מָאֵן <i>mē'ēn</i>	יִמָּאֵן <i>yəmə'ēn</i>	מָאֵן <i>mā'ēn</i>
	INF. CONSTRUCT	PARTICIPLE	
	גִּדֵּל <i>gaddēl</i>	מִגְדֹּל <i>məḡaddēl</i>	
	שָׁלַח <i>šallah</i>	מִשְׁלַח <i>məššallē^ah</i>	
	בָּעַר <i>ba'ēr</i>	מִבְעַר <i>məḇa'ēr</i>	
	מָאֵן <i>mā'ēn</i>	מִמָּאֵן <i>məmə'ēn</i>	

Remarks:

1. There are essentially only two stems, the perfect and the imperfect. As elsewhere, the imperative and inf. construct are predictable from the imperfect. The participle also resembles the imperfect, but with the prefix *mə-*.

2. Piel verbs from roots III-gutt. deviate only in having *a* as the second stem vowel throughout, except in the participle.

3. Even in non-guttural verbs the stem vowel *a* instead of *ē* is found in the perfect; thus *giddēl* or *giddal*. The choice would appear to be optional. There are a few verbs, notably דִּבֶּר *dibber* (to speak) and כִּפֵּר *kipper* (to atone for), which have *e* instead of *ē* or *a* in the 3rd masc. sing. of the perfect.

4. Piel verbs from roots II-gutt. (including ר) fall into two classes:

(a) those with virtual doubling of the guttural in question (see בָּעַר above); the vocalization is the same as that of the regular verb; (b) those with compensatory lengthening of the vowel before the guttural (*i* → *ē*, *a* → *ā*; see מָאֵן above). Before ר compensatory lengthening is the rule. The other gutturals may be treated in either way, as will be indicated in the vocabularies.

PERFECT:

גִּדֵּל *giddēl*
גִּדְּלָה *giddālāh*

שָׁלַח *šillah*
שָׁלְחָה *šillāhāh*

בָּעַר *bī'ēr*
בָּעְרָה *bī'ārāh*

מָאֵן *mē'ēn*
מָאְנָה *mē'ānāh*

INTRODUCTION TO BIBLICAL HEBREW

גִּדְּלָתָּ giddáltā	שִׁלְּחָתָּ šilláhtā	בִּעֲרָתָּ bī'ártā	מֵאֲנָתָּ mē'ántā
גִּדְּלָתָּ giddált	שִׁלְּחָתָּ šilláht	בִּעֲרָתָּ bī'art	מֵאֲנָתָּ mē'ánt
גִּדְּלָתִי giddáltî	שִׁלְּחָתִי šilláhtî	בִּעֲרָתִי bī'ártî	מֵאֲנָתִי mē'ántî
גִּדְּלוּ giddəlû	שִׁלְּחוּ šillāhû	בִּעֲרוּ bī'arû	מֵאֲנוּ mē'anû
גִּדְּלִיתֶם giddaltém	שִׁלְּחִיתֶם šillahtém	בִּעֲרִיתֶם bī'artém	מֵאֲנִיתֶם mē'antém
גִּדְּלִיתֶן giddaltén	שִׁלְּחִיתֶן šillahtén	בִּעֲרִיתֶן bī'artén	מֵאֲנִיתֶן mē'antén
גִּדְּלִינוּ giddálnû	שִׁלְּחִינוּ šilláhnû	בִּעֲרִינוּ bī'árnû	מֵאֲנִינוּ mē'ánnû

IMPERFECT:

יִגְדֹּל yəgaddēl	יִשְׁלַח yəšallah	יִבְעֵר yaba'ēr	יִמָּאן yamā'en
תִּגְדֹּל təgaddēl	תִּשְׁלַח təšallah	תִּבְעֵר təba'ēr	תִּמָּאן tāmā'en
תִּגְדֹּל təgaddēl	תִּשְׁלַח təšallah	תִּבְעֵר təba'ēr	תִּמָּאן tāmā'en
יִגְדֹּלִי təgaddəlî	יִשְׁלַחִי təšalləhî	יִבְעֵרִי təba'ārî	יִמָּאֵן tāmā'ānî
אִגְדֹּל 'āgaddēl	אִשְׁלַח 'āšallah	אִבְעֵר 'āba'ēr	אִמָּאן 'āmā'en
יִגְדְּלוּ yəgaddəlû	יִשְׁלַחוּ yəšalləhû	יִבְעֵרוּ yaba'ärû	יִמָּאֲנוּ yamā'anû
תִּגְדְּלֶנָּה təgaddélñāh	תִּשְׁלַחְנָה təšallāhnāh	תִּבְעֲרֶנָּה təba'érñāh	תִּמָּאֲנָה tāmā'énñāh
תִּגְדְּלוּ təgaddəlû	תִּשְׁלַחוּ təšalləhû	תִּבְעֵרוּ təba'ärû	תִּמָּאֲנוּ tāmā'anû
תִּגְדְּלֶנָּה təgaddélñāh	תִּשְׁלַחְנָה təšallāhnāh	תִּבְעֲרֶנָּה təba'érñāh	תִּמָּאֲנָה tāmā'énñāh
נִגְדֹּל nəgaddēl	נִשְׁלַח nəšallah	נִבְעֵר nəba'ēr	נִמָּאן nəmā'en

IMPERATIVE:

גִּדְּלָ gaddēl	שִׁלְּחָ šallah	בִּעֵר ba'ēr	מָאן mā'en
גִּדְּלִי gaddəlî	שִׁלְּחִי šalləhî	בִּעֵרִי ba'ārî	מָאֵן mā'ānî
גִּדְּלוּ gaddəlû	שִׁלְּחוּ šalləhû	בִּעֵרוּ ba'ärû	מָאֲנוּ mā'anû
גִּדְּלֶנָּה gaddélñāh	שִׁלְּחְנָה šallāhnāh	בִּעֲרֶנָּה ba'érñāh	מָאֲנָה mā'énñāh

INFINITIVE CONSTRUCT:

גִּדְּלָ gaddēl	שִׁלְּחָ šallah	בִּעֵר ba'ēr	מָאן mā'en
גִּדְּלִי gaddəlî	שִׁלְּחִי šalləhî	בִּעֵרִי ba'ārî	מָאֵן mā'ānî
גִּדְּלֵךְ gaddelkā	שִׁלְּחֶךָ šallahākā	בִּעֲרֶךָ ba'erkā	מָאֲנֶךָ mā'enkā
גִּדְּלֶךְ gaddəlēk etc.	שִׁלְּחֶךָ šalləhēk etc.	בִּעֲרֶךָ ba'ārēk etc.	מָאֲנֶךָ mā'anēk

INFINITIVE ABSOLUTE:

גִּדְּוֹל gaddôl	שִׁלְּוֹה šallô ^a h	בִּעֹר ba'ôr	מָאוֹן mā'ôn
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PARTICIPLE:

מִגְדֹּל mēgaddēl	מִשְׁלַח mēšallē ^a h	מִבְעֵר mēba'ēr	מִמָּאן mēmā'en
מִגְדְּלָה mēgaddəlāh	מִשְׁלַחַה mēšalləhāh	מִבְעֲרָה mēba'ärāh	מִמָּאֲנָה mēmā'énāh
מִגְדֹּלִים mēgaddəlîm	מִשְׁלַחִים mēšalləhîm	מִבְעֵרִים mēba'ārîm	מִמָּאֲנִים mēmā'ānîm
מִגְדְּלוֹת mēgaddəlôt	מִשְׁלַחוֹת mēšalləhôt	מִבְעֲרוֹת mēba'ārôt	מִמָּאֲנוֹת mēmā'ānôt

Remarks:

(1) After a *waw*-conversive the prefix *yā-* of the imperfect loses its vowel and the *y* is not doubled:

וַיִּמָּאן *way-mā-'ēn* (not: *way-yā-mā-'ēn*) and he refused

(2) The characteristic doubling of the middle radical is given up sometimes when it is followed by the vowel *a*:

בִּקֶּשׁ *biqqēš* he sought but בִּקְשׁוּ *biqšû* they sought
יִבְקֹשׁ *yəbaqqēš* he will seek but יִבְקֹשׁוּ *yəbaqšû* they will seek

This loss of doubling never occurs with the consonants **ב ג ד כ פ ט**. Otherwise no clear rule can be formulated.

(3) The forms listed above and in the next lesson for the infinitive absolute are rather rare. More frequently the Piel infinitive construct is used as the infinitive absolute.

150. Vocabulary 40.

VERBS:	קִדְּשׁ	<i>qiddēš</i>	to sanctify (cf. קִדְּשׁוּ)
	בָּעַר	<i>bā'ar</i>	(יִבְעַר) to burn (tr. or intr.)
	בִּיעַר	<i>bī'ēr</i>	(יִבְעִיר) to burn (tr.), consume, remove completely
	דִּבֶּר	<i>dibber</i>	(יִדְבֹּר) to speak, talk (cf. דִּבְרֵךְ)
	בֵּרַךְ	<i>bērēk</i>	(יִבְרַךְ) to bless (cf. בְּרִכָּה) [Note וַיְבָרֶךְ]
	בִּקֶּשׁ	<i>biqqēš</i>	(יִבְקֹשׁ) to seek
	שָׁלַח	<i>šillah</i>	(יִשְׁלַח) to expel, send forth, let go
	גָּרַשׁ	<i>gērēš</i>	(יִגְרֹשׁ) to drive away [Note וַיִּגְרֹשׁ]
	נָאץ	<i>ni'ēš</i>	(יִנְאֹץ) to spurn
	מָאן	<i>mē'en</i>	(יִמָּאן) to refuse
	שָׁרַת	<i>šērēt</i>	(יִשְׁרֹת) to serve, administer [Note וַיִּשְׁרֹת]
OTHER:	אוּ	<i>'ô</i>	(conj.) or

Note the idiom: כִּ...כִּ. Translation may vary with the context, but the implication is that the two items involved are in some way equal. E.g.

כַּמֹּדָךְ כַּפָּרֶעָה You are the equal of the Pharaoh.
כַּמֹּדָךְ כַּמֹּדִי You and I are equal, are in the same predicament.

Exercises:

(a) Translate:

- (1) וַיִּגְרֹשׁ אֶת־הָאֲנָשִׁים פְּעָמַיִם וְלֹא שָׁבוּ.
- (2) נִאֲצָה אֶת־בְּרִיתִי וְאֶת־תּוֹרוֹתִי מֵאֶנֶת לְשֹׁמֵר.
- (3) וַיִּשְׁרֹת הַיָּלֶד בְּהִיכַל יְהוָה.
- (4) וַיְבָרֶךְ אֹתוֹ כִּי הוּא מֵצָא חַן בְּעֵינָיו.

INTRODUCTION TO BIBLICAL HEBREW

- (5) יִבְקְשׁוּ אֶת־הָאֲשָׁמִים וְשַׁלְחוּ אֹתָם מִן־הָעִיר.
- (6) אֲנִי לְבָדִי אוֹכֵל לִבְרֹךְ אֶתְּךָ.
- (7) תִּשְׁמַר אֶת־דְּבָרֵי בְּלִבְךָ.
- (8) מֵאֲנִי לְאָכֹל אֶת־הַבְּהֵמוֹת הַטְּבוּחוֹת.
- (9) אֶת־מִי אֶת תְּבַקְשִׁי.
- (10) וַיִּדְּבְרוּ אֵלָיו כְּדָבָרִים הָאֵלֶּה.
- (11) קוֹל שְׂמִיחָה יִשְׁמַע בְּאַרְץ.
- (12) וַיִּקְדַּשׁ אֶת־הָאֲנָשִׁים לִפְנֵי בּוֹאָם בֵּית יְהוָה.
- (13) אֲמָאן לְרֹדֶף אַחֲרֵיהֶם.
- (14) וַיִּדְּבַר אֵלָיו עַל־הַמֶּלֶךְ אֲשֶׁר לָן בּוֹ הַלֵּילָה.
- (15) לֹא תֹאכַל אֶת־הַבָּשָׂר אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה.
- (16) מֵאֲנִי לְרַחֵץ אֶת־הַבְּגָדִים.
- (17) וַיְהִי כְּנוֹמֹ וַיִּבְקְשׁוּ אֹתוֹ וַיִּהְרְגוּ אֹתוֹ.
- (18) בַּיּוֹם הַהוּא יָמְסוּ הָהָרִים וְהָיוּ כְּמִים.
- (19) תִּקְדַּשׁ אֶת־הַנְּשָׂאִים כִּי נֶאֱמָנִים הֵם בְּעֵינַי.

(b) Give the Hebrew for the following orally:

- | | |
|--------------------------------|------------------------------|
| 1. Drive them away. | 6. I have sanctified you. |
| 2. Do not spurn his words. | 7. He did not want to serve. |
| 3. Why do you refuse to speak? | 8. They expelled us. |
| 4. Are you looking for me? | 9. Let us bless them. |
| 5. Bless me. | 10. We sought them. |

(c) Write in Hebrew:

1. They took the vessels with which they served and gave them to the priest.
2. The Pharaoh became angry and expelled them from his presence (lit. from before him).
3. He refused to sanctify them, for he knew that they were not honest men.
4. He sought his brothers there, for he did not know that they had travelled eastward.
5. You shall completely-remove the evil from your midst.
6. We drove the guilty men out of the congregation.
7. We could not refuse to spend the night there.

(d) Reading: Joseph and his Brothers: the Final Test.

After meeting with Joseph and obtaining the release of Simon through Benjamin's presence with them, the sons of Jacob set out again for Canaan with the provisions they had obtained in Egypt. Joseph had had a silver goblet planted in Benjamin's sack, and as soon as the brothers had begun

the return journey, he sent his men after them to examine their baggage, find the goblet and accuse them of theft and treachery. Joseph then expressed his willingness to allow all the brothers except Benjamin to return home, but Judah stands up to this final test and delivers the following plea: (Gen. 44:18-26, vocalization slightly altered).

- (18) וַיֵּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי, יִדְבַּר-נָא עִבְדְּךָ דְּבַר בְּאֻזְנֵי אֲדֹנָי, וְאֶל-יָחִיד אֶפְדָּה בְּעִבְדְּךָ כִּי כְמוֹת כְּפָרִיעָה.
 (19) אֲדֹנָי שְׂאֵל אֶת-עִבְדִּי לֵאמֹר הֲיֵשׁ לָכֶם אֵב אוֹ אָח.
 (20) וַנֹּאמֶר אֶל-אֲדֹנָי יֵשׁ לָנוּ אֵב זָקֵן וְיֶלֶד זָקֵנִים קָטָן וְאָחִיו מֵת וְיֹתֵר הוּא לְבָדּוֹ לְאִמּוֹ וְאָבִיו אֶהְיֶה.²
 (21) וַתֹּאמֶר אֶל-עִבְדֶּיךָ הוֹרִידוּהוּ אֵלַי וְאֶשְׁמָה עֵינֵי עָלָיו.
 (22) וַנֹּאמֶר אֶל-אֲדֹנָי לֹא יוּכַל הַנָּעַר לַעֲזֹב אֶת-אָבִיו וְעַזְבֵּי אֶת-אָבִיו וּמָת.
 (23) וַתֹּאמֶר אֶל-עִבְדֶּיךָ אִם לֹא יֵרֵד אָחִיכֶם הַקָּטָן אִתְּכֶם לֹא תוֹסִיפוּ לִרְאוֹת פָּנָי.
 (24) וַיְהִי כִּי עָלִינוּ אֶל-עִבְדְּךָ אָבִי וְנִגַּד³ לוֹ אֶת-דְּבַרִּי אֲדֹנָי.
 (25) וַיֹּאמֶר אָבִינוּ שׁוּבוּ שְׁבוּיָהּ לָנוּ מִצֵּט-אֶכֶל.
 (26) וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת, אִם יֵשׁ אָחִינוּ הַקָּטָן אִתָּנוּ וַיִּרְדָּנוּ⁴ כִּי לֹא נוּכַל לִרְאוֹת פָּנָי הָאִישׁ וְאָחִינוּ הַקָּטָן אִינָנוּ אִתָּנוּ.

Notes to the Reading:

1. A rare particle of entreaty: "Please, I beg you".
2. = אָהָב אִתּוֹ
3. "bring him down"
4. וְעַזְבֵּי a conditional sequence: "if he abandon... he would die".
5. "you will not (see) again"
6. "we told him"
7. "obtain (as rations or provisions)"
8. Note the apodosis after the אִם clause.

LESSON 41

151. Piel Verbs: Stems and Inflection (concluded).

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE
III-Aleph	מָלָא <i>millē'</i>	יִמְלֵא <i>yəmallē'</i>	מָלֵא <i>mallē'</i>
III-Hē	עָנָה <i>'innāh</i>	יַעֲנֶה <i>yə'anneh</i>	עָנֵה <i>'annēh</i>
Geminate	הִלֵּל <i>hillēl</i>	יִהְלֵל <i>yəhallēl</i>	הִלֵּל <i>hallēl</i>
INF. CONSTRUCT		PARTICIPLE	
	מָלֵא <i>mallē'</i>	מִמְלֵא <i>məmallē'</i>	
	עֹנֶה <i>'annōt</i>	מַעֲנֶה <i>mə'anneh</i>	
	הֹלֵל <i>hallēl</i>	מְהַלֵּל <i>məhallēl</i>	

Remarks: So far as the stems are concerned, only verbs from roots III-Hē require special attention. The forms of these verbs conform to the patterns encountered in the Niphal and Qal: the perfect ends in *-āh*, the imperfect in *-eh*, the imperative in *-ēh*, and the infinitive construct in *-ōt*. In the inflection of these forms the only unpredictable feature is the prevalence of *-î* over *-ê* in the perfect, but *-ê* is found in the first person singular as well: thus both עָנִיתִי and עָנֵיתִי

PERFECT:	מָלָא / מָלֵא <i>millē' / millā'</i>	עָנָה <i>'innāh</i>	הִלֵּל <i>hillēl</i>
	מָלָאָה <i>millā'āh</i>	עָנָתָה <i>'innātāh</i>	הִלָּלָה <i>hilālāh</i>
	מָלֵאת <i>millē(')tā</i>	עָנִית <i>'innītā</i>	הִלָּלְתָּ <i>hillāltā</i>
	מָלֵאתָ <i>millē(')t</i>	עָנִיתָ <i>'innît</i>	הִלָּלְתָּ <i>hillālt</i>
	מָלֵאתִי <i>millē(')tî</i>	עָנִיתִי / עָנִיתִי <i>'innîtî / 'innētî</i>	הִלָּלְתִּי <i>hillāltî</i>
	מָלֵאוּ <i>millā'û</i>	עָנּוּ <i>'innû</i>	הִלָּלוּ <i>hilālû</i>

	מִלְּאֲתֶם	<i>millē(')tem</i>	עֲנִיתֶם	<i>'innîtem</i>	הִלַּלְתֶּם	<i>hillaltém</i>
	מִלְּאֲתֶן	<i>millē(')ten</i>	עֲנִיתֶן	<i>'innîten</i>	הִלַּלְתֶּן	<i>hillaltén</i>
	מִלְּאֲנוּ	<i>millē(')nû</i>	עֲנִינוּ	<i>'innînu</i>	הִלַּלְנוּ	<i>hillálnû</i>
IMPERFECT:	יִמְלֵא	<i>yəmallē'</i>	יַעֲנֶה	<i>yə'anneh</i>	יִהְלֵל	<i>yəhallēl</i>
	תִּמְלֵא	<i>təmallē'</i>	תַּעֲנֶה	<i>tə'anneh</i>	תִּהְלֵל	<i>təhallēl</i>
	תִּמְלֵא	<i>təmallē'</i>	תַּעֲנֶה	<i>tə'anneh</i>	תִּהְלֵל	<i>təhallēl</i>
	תִּמְלֵאִי	<i>təmallə'î</i>	תַּעֲנִי	<i>tə'annî</i>	תִּהְלֵלִי	<i>təhaləlî</i>
	אִמְלֵא	<i>'āmallē'</i>	אַעֲנֶה	<i>'ā'anneh</i>	אִהְלֵל	<i>'āhallēl</i>
	יִמְלֵאוּ	<i>yəmallə'û</i>	יַעֲנִי	<i>yə'annû</i>	יִהְלֻ	<i>yəhaləhû</i>
	תִּמְלֵאנָה	<i>təmallé(')nāh</i>	תַּעֲנִינָה	<i>tə'annēnāh</i>	תִּהְלֻנָה	<i>təhalləlīnāh</i>
	תִּמְלֵאוּ	<i>təmallə'û</i>	תַּעֲנִי	<i>tə'annû</i>	תִּהְלֻ	<i>təhaləhû</i>
	תִּמְלֵאנָה	<i>təmallé(')nāh</i>	תַּעֲנִינָה	<i>tə'annēnāh</i>	תִּהְלֻנָה	<i>təhalləlīnāh</i>
	נִמְלֵא	<i>nəmallē'</i>	נַעֲנֶה	<i>nə'anneh</i>	נִהְלֵל	<i>nəhallēl</i>
IMPERATIVE:	מִלֵּא	<i>mallē'</i>	עֲנֶה	<i>'annēh</i>	הִלֵּל	<i>hallēl</i>
	מִלֵּאִי	<i>mallə'î</i>	עֲנִי	<i>'annî</i>	הִלֵּלִי	<i>haləlî</i>
	מִלֵּאוּ	<i>mallə'û</i>	עֲנִי	<i>'annû</i>	הִלֵּלוּ	<i>haləlû</i>
	מִלֵּאנָה	<i>mallé(')nāh</i>	עֲנִינָה	<i>'annēnāh</i>	הִלֵּלְנָה	<i>halləlīnāh</i>
INF. CONSTR.:	מִלֵּא	<i>mallē'</i>	עֲנוֹת	<i>'annôṭ</i>	הִלֵּל	<i>hallēl</i>
	מִלֵּאִי	<i>mallə'î etc.</i>	עֲנוֹתִי	<i>'annôṭî etc.</i>	הִלֵּלִי	<i>halləlî etc.</i>
INF. ABS.:	מִלֵּא	<i>mallô'</i>	עֲנֶה	<i>'annōh</i>	הִלֵּל	<i>hallōl</i>
			עֲנֶה	<i>'annēh</i>		
PARTICIPLE:	מִמְלֵא	<i>məmallē'</i>	מַעֲנֶה	<i>mə'anneh</i>	מִהְלֵל	<i>məhallel</i>
	מִמְלֵאֵה	<i>məmallə'āh</i>	מַעֲנֶה	<i>mə'annāh</i>	מִהְלֵלָה	<i>məhallelāh</i>
	מִמְלֵאֵת	<i>məmallē(')t</i>			מִהְלֵלֶת	<i>məhallelét</i>
	מִמְלֵאִים	<i>məmallə'îm</i>	מַעֲנִים	<i>mə'annîm</i>	מִהְלֵלִים	<i>məhallelîm</i>
	מִמְלֵאוֹת	<i>məmallə'ôṭ</i>	מַעֲנוֹת	<i>mə'annôṭ</i>	מִהְלֵלוֹת	<i>məhallelôṭ</i>

Piel verbs from roots I-Yodh, I-Nun, I-guttural are in no way irregular.

Piel verbs from Hollow roots are very rare.

152. Pausal Forms.

The text of the Hebrew Bible is divided into short groups of clauses known as verses. Each verse is usually subdivided into two parts, often of unequal length, the first of which is closed by the accent sign known as *atnah* (א) and the second by a sign similar to metheg called *sillûq* (,), followed by *sôp pāsûq* (:), marking the end of the verse. Each half of the verse is then subdivided into as many parts as the syntax demands, with each accentual unit receiving an accent mark. The accents fall into two main groups, conjunctive and disjunctive, the former being used when a word is closely bound syntactically with the following word and the latter elsewhere. The use of the various accents is very complex and will not be taken up in this book.

INTRODUCTION TO BIBLICAL HEBREW

In the text of the reading selections we shall employ only *sillûq* (+ *sôp pāsûq*). Clause divisions that are likely to cause difficulty will be marked by commas, but it should be noted that the comma does not appear in the original text.

Words standing at the end of the major verse divisions, and thus especially with *'atnah* and *sillûq*, are said to be in pause because of the break in the recitation of the text at these points. Such words may have a vocalization slightly different from that of the normal context form. The following changes are the most frequent:

(a) $a \rightarrow \bar{a}$: כָּתַב (he wrote) for כְּתַב

(b) $e \rightarrow \bar{a}$ in some segholate nouns: קֶבֶר (grave) for קָבֶר

(c) If a word ends in the sequence $-əC\acute{v}$ the accent is usually retracted and the $ə$ is replaced by the full vowel it corresponds to elsewhere in the paradigm:

כָּתְבָה	→	כְּתָבָה	she wrote
קֶבֶרָה	→	קָבֶרָה	it (f.) was heavy

The $ə$ of the second person masc. sing. suffix $-əkā$ is regularly replaced by e :

מֶלֶךְךָ	→	מֶלְכֶךָ	your king
סוּסְךָ	→	סוּסֶךָ	your horse
שֹׁמְרְךָ	→	שֹׁמְרֶךָ	your keeper (note the change in the word structure)

But the pausal forms of לָךְ and בָּךְ are לְךָ and בְּךָ, both of which are the same as the corresponding feminine form. Other prepositions have a similar change.

Because of printing difficulties, the pausal accents within a verse do not appear in the biblical texts accompanying the following lessons. Pausal forms, however, have been retained. The reader should be on the alert for their occurrence.

153. Vocabulary 41.

VERBS: צָוָה *šiwwāh* (יָצַו juss. יִצֹו) to command; charge; appoint. Examples:

וַיִּצֹו שְׁפָטִים עָלֵיהֶם	and he appointed judges over them
וַיִּצֹו אֶת-הָאֲנָשִׁים לָלֶכֶת	and he commanded the men to go
וַיִּצֹו אֹתָם לֵאמֹר...	and he commanded them, saying...
וַיִּצֹו אֹתָם בְּיַד מַלְאָכּוֹ	and he handed them over to the charge of his messenger

הִלֵּל *hillēl* (יְהַלֵּל) to praise. Note הַלְלוּיָהּ Halelujah. Praise Yah(weh).

כָּסָה *kissāh* (יְכַסֵּה juss. יִכְסֶה) to cover, overwhelm

עָנָה *'innāh* (יַעֲנֶה juss. יִעֲנֶה) to oppress (cf. עָנִי)

סִפֵּר *sippēr* (יְסַפֵּר) to tell, narrate (cf. סֹפֵר)

קָלַל *qillēl* (יְקַלֵּל) to curse

עָרַב *'ārab* (יַעְרֵב) to stand as pledge for

קָשַׁר *qāšar* (יִקְשֹׁר) to bind ('*et* + something + '*al* [to] + something);
to band together, conspire ('*al*: against)

NOUNS: שֵׁבֶחַ *šēbāh* grey hair, old age

שְׂאֵל *šə'ōl* Sheol, Hell, the residence of the dead

OTHER: אַךְ *'ak* (adv.) surely, doubtlessly; but, however, only

עַד-הֵנָּה *'ad-hēnnāh* (adv.) until now

Exercises:

(a) Translate

- (1) וַיֵּצֵא אֹתָם לָתֵת מַעֲטָאֵל לְטָפָם.
- (2) לָכֵדוּ אֶת-רִכְוֹשׁ הַכְּנַעֲנִי וַיִּבְעֲרוּ אוֹתוֹ.
- (3) שָׁמְעָה הָאָמָה קוֹל וַתִּפֹּל אֶרְצָה וַתִּכַּס אֶת-פְּנֵיהָ בִידֶיהָ.
- (4) וַיֵּצֵא אֶת-הַנְּצָבִים וַיִּגְשׁוּ אֵלָיו.
- (5) לֹא מֵאֵן לַעְרֹב אֶת-הַיָּלֵד וְלֹא מֵאֵן לִגְאֹל אוֹתוֹ.
- (6) שָׁלַח אֹתָם מֵאֶרְצוֹ כִּי קָשְׁרוּ עָלָיו לְהָרֵג אוֹתוֹ וּלְבַחֵר אִישׁ אֲחֵר לְרֹאשׁ הָעָם.
- (7) וַיִּזְבַּח הַמֶּלֶךְ הַרְשָׁע אֶת-בְּתוֹ הַקְּטָנָה עַל-הַמִּזְבֵּחַ.
- (8) וַיִּסְפְּרוּ לוֹ אֶת-הַקְּרוֹת אֹתָם בְּדֶרֶךְ.
- (9) עַד-הֵנָּה לֹא רָאִיתִי אֶת-יְשׁוּעַת עַמִּי.
- (10) לָמָּה תַחֲפֹץ לַעֲנוֹת אוֹתִי.
- (11) אֶהְלֵלָה אִתְּךָ מֵעַתָּה וְעַד-עוֹלָם.
- (12) וַיִּכַּס אֶת-פְּנֵיו בִּידָיו וַיִּבָּךְ.
- (13) אֶל-תִּקְלְלוּ אֶת-הַנְּתָנִים לְכֶם עוֹר.
- (14) וַאֲבָרַח כִּי בִקְשׁוּ אוֹתִי לְהָרֵג אוֹתִי.
- (15) זָכַר נָא אֶת-הַבְּטָחִים בָּךְ וְאֶל-תַּנְאֹץ אֶת-דְּבָרֶיהֶם.
- (16) וַיֵּצֵא אֶת-בָּנָו בְּיַד הַנּוֹתָרִים כִּי הָיָה לָמוֹת.

(b) Write in Hebrew:

1. He tied his donkey to a tree, lay down under the tree, and slept.
2. Let us curse them and the place from which they came.
3. I will stand as surety for you and your sons.
4. He will praise the Lord all the days of his life until he goes down to Sheol with grey hair.
5. It is not good to oppress the poor and not to give them food.
6. Darkness shall cover the earth on that day.
7. He drove us away from the well and we were not able to find water in an(y) other place.

(c) Reading: Judah's Plea to Joseph (concluded) Gen. 44:27-34.

- (27) וַיֹּאמֶר עֲבָדְךָ אֲבִי אֵלֵינוּ אֹתָם יִדְעָתָם כִּי שְׁנַיִם יָלְדָה לִי אִשְׁתִּי:
- (28) וַיֵּצֵא הָאֶחָד מֵאִתִּי וְאָמַר אֵךְ טָרַף טָרַף וְלֹא רָאִיתִיו עַד-הֵנָּה:
- (29) וּלְקַחְתָּם גַּם-אֶת-זֶה מֵעַם פָּנֵי וְקִרְיָהוּ אֶסוֹן³ וְהוֹרִדְתָּם⁴ אֶת-שִׁיבְתִּי בְרָעָה שְׂאֵלָה:

INTRODUCTION TO BIBLICAL HEBREW

- (30) וַעֲמָהּ כָּבֹאִי אֶל-עֲבֹדְךָ אָבִי וְהַנָּעַר אֵינִנּוּ אֶתְנֹוּ וְנִפְשׁוּ קְשׁוּרָה בְּנִפְשׁוֹ:
 (31) וְהָיָה כִּרְאוֹתָיו כִּי אֵין הַנָּעַר וְמֵת וְהוֹרִידוּ עֲבֹדְךָ אֶת-שִׁיבַת עֲבֹדְךָ אֵבְנֵינוּ בְּיָגוֹף שְׂאֵלָה:
 (32) כִּי עֲבֹדְךָ עָרַב אֶת-הַנָּעַר מֵעַם אָבִי לֵאמֹר אִם-לֹא אֲבִיאָנֹהוּ אֵלֶיךָ וְחָטַאתִי לְאָבִי כָל-הַיָּמִים:
 (33) וַעֲמָהּ יָשָׁב בָּא עֲבֹדְךָ תַּחַת הַנָּעַר עֹבֵד לְאֹדְנֵי הַנָּעַר יַעַל עִם-אֲחָיו:
 (34) כִּי-אֵיךְ אֶעֱלֶה אֶל-אָבִי וְהַנָּעַר אֵינִנּוּ אִתִּי פֶּן־יֵאָרָא בְרַע אֲשֶׁר יִמְצָא אֶת-אָבִי:

Notes to the Reading:

1. "he has surely been torn to pieces (by some wild animal)"
2. = רָאִיתִי אֹתוֹ
3. = קָרָה אֹתוֹ
4. "an accident"
5. "you will send down"
6. "and (we) will have sent down"
7. "sorrow"
8. "I shall bring him"
9. cf. note 8 p.199
10. פֶּן here = "except that"

Joseph, unable to continue his deception, revealed himself to his brothers, whom he forgave of their past crime against him. He caused Jacob and his entire family to be brought down to Egypt and settled them in the rich pasture land of the Nile Delta. Jacob died and was taken back to Canaan for burial in accordance with his wishes; Joseph was embalmed upon his death and his body placed in a sarcophagus for eventual burial in Canaan. After the death of Joseph there is a break in the traditional history until the story of Moses and a pharaoh "who knew not Joseph".

LESSON 42

154. The Pual.

Corresponding to every Piel verb there is a passive counterpart known as the Pual, characterized, like the Piel, by a doubling of the middle root consonant. The pattern of vowels is more or less consistent throughout, with *u* in the first stem syllable and *a* (when not reduced) in the second.

Piel	Pual	
גִּדַּל	גִּדַּל <i>guddal</i>	he was magnified
בָּקַשׁ	בָּקַשׁ <i>buqqaš</i>	he was sought
הָלַל	הָלַל <i>hullal</i>	he was praised

Pual forms are relatively infrequent, being most often encountered in the participle, which functions as a passive to that of the Piel:

מְבָרָךְ	מְבָרָךְ <i>məbōrāk</i>	being (having been) blessed
מְבֻקָּשׁ	מְבֻקָּשׁ <i>məbuqqāš</i>	being (having been) sought

Attested stem forms are as follows:

ROOT TYPE	PERFECT	IMPERFECT	IMPERATIVE	INF. CONSTRUCT	PARTICIPLE
Regular	גִּדַּל <i>guddal</i>	יִגְדַּל <i>yəguddal</i>	—	—	מְגִדָּל <i>məguddāl</i>
II-guttural	בָּרַךְ <i>bōrak</i>	יִבְרַךְ <i>yəbōrak</i>	—	—	מְבָרָךְ <i>məbōrāk</i>
III-Aleph	מָלָא <i>mullā'</i>	יִמְלָא <i>yəmullā'</i>	—	—	מְמָלָא <i>məmallā'</i>
III-Hē	עָנָה <i>'unnāh</i>	יַעֲנֶה <i>yə'unneh</i>	—	עֲנוֹת <i>'unnōt</i>	מַעֲנֶה <i>mə'unneh</i>

INTRODUCTION TO BIBLICAL HEBREW

Remarks: With roots II-guttural virtual doubling is also attested, as in נָחַם *nuḥam* (he was comforted) corresponding to the Piel verb נִחַם *niḥam* (to comfort); the more common form בָּרַךְ shows compensatory lengthening of *u* to *ō*.

The lengthening of the final stem vowel in מָלַא should be an expected phenomenon by now, as should the conformity of the stem endings of verbs from roots III-*Hē* to those of the other verb types (Qal, Niphal, and Piel).

PERFECT:

גָּדַל <i>guddal</i>	בָּרַךְ <i>bōrak</i>	מָלַא <i>malā</i>	עָנָה <i>ʿānā</i>
גָּדְלָה <i>guddālāh</i>	בָּרְכָה <i>bōrākāh</i>	מָלְאָה <i>malāʾāh</i>	עָנְתָה <i>ʿānāʾāh</i>
גָּדְלָת <i>guddāltā</i>	בָּרְכַת <i>bōrāktā</i>	מָלְאֵת <i>malāʾēt</i>	עָנִית <i>ʿānīt</i>
גָּדְלִית <i>guddālt</i>	בָּרַכְת <i>bōrakt</i>	מָלֵאת <i>malāʾt</i>	עָנִית <i>ʿānīt</i>
גָּדְלִיתִי <i>guddāltî</i>	בָּרַכְתִּי <i>bōrāktî</i>	מָלֵאתִי <i>malāʾtî</i>	עָנִיתִי <i>ʿānītî</i>
גָּדְלוּ <i>guddālû</i>	בָּרְכוּ <i>bōrākû</i>	מָלְאוּ <i>malāʾû</i>	עָנוּ <i>ʿānû</i>
גָּדַלְתֶּם <i>guddaltem</i>	בָּרַכְתֶּם <i>bōraktem</i>	מָלַאתֶם <i>malāʾtem</i>	עָנִיתֶם <i>ʿānītem</i>
גָּדַלְתֶּן <i>guddalten</i>	בָּרַכְתֶּן <i>bōrakten</i>	מָלַאתֶן <i>malāʾten</i>	עָנִיתֶן <i>ʿānīten</i>
גָּדְלִינוּ <i>guddálnû</i>	בָּרַכְנוּ <i>bōrākñû</i>	מָלַאנוּ <i>malāʾnû</i>	עָנִינוּ <i>ʿānīnû</i>

IMPERFECT:

יִגְדַּל <i>yāḡuddal</i>	יִבְרַךְ <i>yābōrak</i>	יִמְלֵא <i>yimlā</i>	יַעֲנֶה <i>yāʿānē</i>
תִּגְדַּל <i>tāḡuddal</i>	תִּבְרַךְ <i>tābōrak</i>	תִּמְלֵא <i>timlā</i>	תַּעֲנֶה <i>tāʿānē</i>
תִּגְדַּל <i>tāḡuddal</i>	תִּבְרַךְ <i>tābōrak</i>	תִּמְלֵא <i>timlā</i>	תַּעֲנֶה <i>tāʿānē</i>
תִּגְדַּלִּי <i>tāḡuddālî</i>	תִּבְרַכִּי <i>tābōrākî</i>	תִּמְלֵאִי <i>timlāʾî</i>	תַּעֲנִי <i>tāʿānî</i>
אִגְדַּל <i>ʾāḡuddal</i>	אִבְרַךְ <i>ʾābōrak</i>	אִמְלֵא <i>ʾāmlā</i>	אַעֲנֶה <i>ʾāʿānē</i>
יִגְדְּלוּ <i>yāḡuddālû</i>	יִבְרְכוּ <i>yābōrākû</i>	יִמְלְאוּ <i>yimlāʾû</i>	יַעֲנוּ <i>yāʿānû</i>
תִּגְדְּלֶנָּה <i>tāḡuddálnāh</i>	תִּבְרַכְנָה <i>tābōrākñāh</i>	תִּמְלֹאנָה <i>timlōʾānāh</i>	תַּעֲנִינָה <i>tāʿānīnāh</i>
תִּגְדְּלוּ <i>tāḡuddālû</i>	תִּבְרְכוּ <i>tābōrākû</i>	תִּמְלְאוּ <i>timlāʾû</i>	תַּעֲנוּ <i>tāʿānû</i>
תִּגְדְּלֶנָּה <i>tāḡuddálnāh</i>	תִּבְרַכְנָה <i>tābōrākñāh</i>	תִּמְלֹאנָה <i>timlōʾānāh</i>	תַּעֲנִינָה <i>tāʿānīnāh</i>
נִגְדַּל <i>nāḡuddal</i>	נִבְרַךְ <i>nābōrak</i>	נִמְלֵא <i>nāmlā</i>	נַעֲנֶה <i>nāʿānē</i>

PARTICIPLE:

מְגַדַּל <i>māḡuddāl</i>	מְבָרַךְ <i>mābōrāk</i>	מְמַלֵּא <i>māmlā</i>	מַעֲנֶה <i>māʿānē</i>
מְגַדְּלָה <i>māḡuddālāh</i>	מְבָרְכָה <i>mābōrākāh</i>	מְמַלְאָה <i>māmlāʾāh</i>	מַעֲנֶה <i>māʿānē</i>
מְגַדְּלָת <i>māḡuddélet</i>	מְבָרְכַת <i>mābōrēket</i>	מְמַלְאֵת <i>māmlāʾēt</i>	מַעֲנִים <i>māʿānīm</i>
מְגַדְּלִים <i>māḡuddālīm</i>	מְבָרְכִים <i>mābōrākīm</i>	מְמַלְאֵת <i>māmlāʾt</i>	מַעֲנִים <i>māʿānīm</i>
מְגַדְּלוֹת <i>māḡuddālôt</i>	מְבָרְכוֹת <i>mābōrākôt</i>		

Note: One occasionally finds *o* for *u* in the first stem syllable; e.g. *כָּסוּ* *kossû* (they were covered).

The passive represented by the Pual has no expressed agent:

סֵפֶר לוֹ הִדְבֵּר The matter was related to him.

Because this corresponds semantically to an active verb with an indefinite subject (somebody, one, they), it may be followed (“ungrammatically”) by an object with *אֶת*:

סֵפֶר לוֹ אֶת-הַדְּבָר One recounted the matter to him.

A second construction peculiar to passive verbs is that in which a preposition is omitted before a specifying noun.

כָּסוּ הַהָרִים צֶלַ The mountains were covered with a shadow.

This probably has its origin in the following mixture of constructions:

(a) A verb like *מָלֵא* in its intransitive sense (to be full) regularly has a specifying noun without a preposition:

מָלֵא הַכֵּלִי מַיִם The vessel is full of water.

This is an old construction in Semitic and may be termed “historically correct”.

(b) The corresponding transitive usage of *מָלֵא* employs the same construction:

מָלֵא אֶת-הַכֵּלִי מַיִם He filled the vessel with water.

(c) The Piel verb *מָלֵא* being a transitive form only is used in two ways, first as a normal verb without reference to the above,

מָלֵא אֶת-הַכֵּלִי בַמַּיִם He filled the vessel with water.

or, as the equivalent of *מָלֵא*:

מָלֵא אֶת-הַכֵּלִי מַיִם He filled the vessel with water.

(d) The Pual verb *מָלֵא* may be regarded as a transformation of either of the two constructions given in (c):

מָלֵא הַכֵּלִי בַמַּיִם The vessel was filled with water.

מָלֵא הַכֵּלִי מַיִם

155. Proclisis, Retraction of Stress, and Conjunctive Daghes.

There are several orthographic features of the Masoretic Text which, because of their frequency, must be noted at this point.

a. *Proclisis*. As was mentioned in our discussion of pause (§ 152), certain types of words stand in a syntactically conjunctive relationship.

Any word in this category may be made proclitic to the one that follows if the accentual pattern of the verse so demands. Proclisis is marked

INTRODUCTION TO BIBLICAL HEBREW

with *maqṣep̄* and is more or less the rule for the monosyllabic prepositions and particles אֶל-, עַל-, עִד-, עִם-, מִן-, אִם-, פֶּן- and אֶל- (negative), though instances may be cited where these words are accentually distinct. Examples of other types of words in proclisis are:

לֹא-יִסּוּר	he will not depart	נִמְצָא-חֵן	we shall find favor
אֲשֶׁר-נָתַן-לִי	which he gave to me	קְנֵה-אֲתָנוּ	buy us
כִּי-יָשִׁית	that he was placing	יֵשְׁבוּ-נָא	let them dwell now

The only important vowel changes before *maqṣep̄* are $\bar{e} \rightarrow e$ and $\bar{o} \rightarrow o$ in the final syllable of many words:

יִתֵּן-לִי	he will give to me
שְׁמֹר-נָא	observe now

b. *Retraction of Stress* (*nasîḡāh* or *nāsôḡ 'āhôr*). There is a tendency, by no means consistently applied, to avoid two stressed syllables in succession, such as

תֹּאכַל לֶחֶם you will eat bread.

Instead, one may find either proclisis תֹּאכַל-לֶחֶם in which the stress of the first word is surrendered completely, or retraction of the stress, in which the stress of the first word is moved back to the next full vowel (not \bar{a}):

תֹּאכַל לֶחֶם	your will eat bread
וַיְהִי שָׁם	and they were there

c. *Conjunctive Daghes̄h*. When a word ending in an unstressed $\bar{a}(h)$ or $-eh$ is followed by one beginning with a stressed syllable, a daghes̄h may be placed in the first consonant of the second word:

הָיִיתָ לָנוּ you were for us

The absence of stress on the final $\bar{a}(h)$ or $-eh$ of the first word may be

- (1) normal, as in the preceding example;
- (2) due to retraction, as in יַעֲשֶׂה לוֹ it was done for him;
- (3) due to proclisis, as in הִבֵּה-לָנוּ give to us.

The phonetic value of this daghes̄h is not certain.

156. Vocabulary 42.

VERBS:	זָעַק <i>zā'aq</i> (יָזַעַק)	a synonym (and doublet) of צָעַק to cry out
	סָר <i>sār</i> (יָסוּר)	to turn aside (from a given course), to depart, go away (all intransitive).
	הִלֵּל <i>hillēl</i> (יִחַלֵּל)	to defile, pollute, dishonor

כִּפֹּר	<i>kipper</i> (יִכְפֹּר)	to atone for, make atonement
נָחַם	<i>niḥam</i> (יִנְחֵם)	to comfort, console (cf. נִיחַם Niphal)
שִׂמְחָה	<i>šimmaḥ</i> (יִשְׂמַח)	to gladden, cause to rejoice (cf. שִׂמְחָה, שִׂמְחָה)

NOUNS:	חֹתֵן	<i>hōtēn</i>	father-in-law
	לֶהָבָה	<i>lehābāh</i> (constr. לְהֵבֵת or לִבֵּת; pl. -ōt)	flame
	נָעַל	<i>nā'al</i> (pl. -īm)	shoe, sandal (f.)
	קֹדֶשׁ	<i>qōḏeš</i> (pl. -īm)	holiness, sacredness
	עוֹן	<i>'āwōn</i> (pl. -ōt)	guilt, iniquity; punishment
OTHER:	מַדּוּעַ	<i>maddū'</i> (interrog. adv.)	why? for what reason?
	הֵלֹם	<i>hālōm</i> (adv.)	hither (a less frequent synonym of הֵנָּה)
PROPER NAMES:	מֹשֶׁה	<i>Mōšeh</i>	Moses
	מִדְיָן	<i>Midyān</i>	Midian, a land in northwestern Arabia.
	יִתְרוֹ	<i>Yitrō</i>	Jethro, the father-in-law of Moses
	חֹרֵב	<i>Hōrēb</i>	Mt. Horeb, an alternate name for Mt. Sinai, the location of which is disputed.

Exercises:

(a) Translate:

- (1) מַדּוּעַ חָלַלְתָּ אֶת-מָקוֹם קֹדֶשׁ.
- (2) וַיַּעַשׂ מֹשֶׁה כְּאֲשֶׁר צִוָּה.
- (3) טוֹב-לִי כִי-עָנִיתִי לְמַעַן אֶזְכֹּר אֶת-תּוֹרַתְךָ.
- (4) כִּי אֲשֶׁר-לֹא סָפַר לָהֶם יֵרָאוּ וְאֲשֶׁר לֹא שָׁמְעוּ יִדְעוּ.
- (5) מִבְּרָכִיו יִירָשׁוּ אֶת-הָאָרֶץ וּמִקְלָלָיו יִכָּרְתוּ.
- (6) שִׁמְחָה נָפֶשׁ עֲבָדְךָ כִּי אֵלֶיךָ אֲדֹנִי נִפְשִׁי אֲשָׂא.
- (7) אִישׁ-אֶהָב חֻכְמָה וְשִׁמְחָה אֶבִּי.
- (8) כָּאִישׁ אֲשֶׁר אָמוּ תִנְחַם אֹתוֹ כֵּן אֲנֹכִי אֲנַחֵם אֶתְכֶם וּבִירוּשָׁלַם תִּנְחַמוּ:
- (9) גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד בְּעִיר אֱלֹהֵינוּ הָרַקְדְּשׁוּ.
- (10) וַיִּפֹּל דָּוִד וְהַזְקֵנִים מִכְּסִים בְּשָׁקִים עַל-פְּנֵיהֶם.
- (11) נִרְאָה אֵלַי בַּחֲלוּם אַחֵר אַחֲרֵי הִרְאוּתוֹ אֵלַי בַּתְּחִלָּה.
- (12) קֵשֶׁר קִשְׁרָתִי עַל-אֲדָנִי וְאֶהְרַג אֹתוֹ.
- (13) וַיֹּאמֶר לָקֵן אֶל-יְהוָה גָּדוֹל עֲוֹנִי מִנְּשֹׂא. הִנֵּה גִרְשֵׁת אֹתִי מֵעַל פְּנֵי הָאָדָמָה.
- (14) אֶל-תְּסוּר עַל-יָמִין אוֹ עַל-שְׂמָאל.
- (15) אֶכְסֶה צִלְךָ.
- (16) בִּקְשׁוּ הָאֲתוֹנוֹת וְלֹא נִמְצְאוּ.
- (17) עַד-הֵנָּה צִמְמִיתִי עַל-דְּבַר עֲוֹנִי הַגָּדוֹל לְמַעַן יִכְפֹּר.

(b) Write in Hebrew:

1. Because of the righteous (ones) I shall not send a flame of fire upon the city to consume it and its inhabitants.
2. Where did you put your shoes?
3. His father-in-law was an Egyptian priest.

INTRODUCTION TO BIBLICAL HEBREW

4. If you touch the vessels in the temple you will pollute them.
5. They turned off the road and stayed (= dwelt) in an inn until morning.
6. She used to come to the river every day with her sister to wash clothes, and when the clothes had been washed, she would return to the city.
7. Why did you not receive the men who had been driven out of the city?

(c) Reading: Moses and the Burning Bush (Ex. 2:23-3:6)

- (23) וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעְקוּ
וַתַּעַל שׁוֹעַתָם² אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:
- (24) וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם³ וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:
- (25) וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי־יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:
- (1) וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֶנּוּ כֹהֵן מִדֵּן וַיִּנְהַג⁴ אֶת־הַצֹּאן אַחֲרָיו הַמִּדְבָּר וַיָּבֹא
אֶל־הָר הָאֱלֹהִים חֹרֶבָה:
- (2) וַיֵּרָא מֶלֶאךָ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסִּנֶּה⁵ וַיֵּרָא וַהֲנֶה הַסִּנֶּה בָעֵר בָּאֵשׁ וְהַסִּנֶּה
אֵינֶנּוּ אֲכָלִי⁷:
- (3) וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסִּנֶּה:
- (4) וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר הַנְּבִי:
- (5) וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שְׁלֹ⁸ נַעֲלִיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עומד עָלָיו
אֲדַמֶּת־קֹדֶשׁ הוּא:
- (6) וַיֹּאמֶר אֲנֹכִי אֵלֹהִי אֲבִיךָ אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר⁹ מֹשֶׁה פָּנָיו
כִּי יֵרָא מִהִבֵּית¹⁰ אֶל־הָאֱלֹהִים:

Notes to the Reading:

1. Niphal: "to sigh"
2. שׁוֹעַתָּה a cry
3. נַאֲקָה a cry
4. נָהַג Qal: "to lead, drive"
5. In the sense: "to the edge of"
6. סִנֶּה a bush
7. An irregular passive adjective: "consumed"
8. "Remove"
9. "and he hid"
10. "to look"

LESSON 43

157. Hiphil Verbs: Meaning.

Hiphil verbs are, for the most part, causatives of the corresponding Qal. The distinctive mark of this conjugational type is a prefixed *h*-, but because this is not present in the imperfect and the participle, one must rely also on vowel patterns to identify these forms and to distinguish them from the Qal. The meanings that can be assigned to the Hiphil may be grouped as follows:

a. *Causative*. From roots whose Qal verbs are transitive, the causative may be doubly transitive, i.e. with an object of the “causing” and an object of the verbal idea expressed by the root:

הִשְׁמִיעַ he caused (someone) to hear (something)
 הִשְׁמִיעַ אֶת־הָאִישׁ אֶת־דְּבָרֵי הַמֶּלֶךְ he caused the man to hear the words of the
 king

More commonly, however, there is only one object. If the second object is omitted, the verbal idea is intransitive:

הִשְׁמִיעַ אֶת־הָאִישׁ he caused the man to hear

It is better to seek a more idiomatic translation value in English, one that contains the force of the causative but requires no further object: “He informed (or notified) the man”. If the first object is omitted, the verbal notion becomes passive in English:

הִשְׁמִיעַ אֶת־דְּבָרֵי הַמֶּלֶךְ he caused the words of the king to be heard.

INTRODUCTION TO BIBLICAL HEBREW

Here again, a more suitable translation can usually be found: "He announced (or made public) the words of the king".

A further example with הִרְאָה (to cause to see):

כַּאֲשֶׁר הִרְאָה אֶתְךָ בְּהָר as he showed you on the mountain (no second object)

יִרְאֶה אֶת-כְּבוֹדוֹ he will reveal his glory (no first object)

From roots whose Qal verbs are intransitive, Hiphil verbs are simply transitive. To this group belong the extremely frequent causatives from verbs of motion:

עָבַר	הֵעִבִּיר	to bring (take, lead, send) across
יָצָא	הוֹצִיא	to bring (take, lead, send) out
יָרַד	הוֹרִיד	to bring (take, lead, send) down
עָלָה	הֵעֲלָה	to bring (take, lead, send) up
שָׁב	הֵשִׁיב	to bring (take, lead, send) back
בָּא	הֵבִיא	to bring (take, lead, send) in, to, into

From roots stative in the Qal, Hiphil verbs often partially overlap with the Piel:

כָּבֵד	to honor; (rarely) make heavy	הִכְבִּיד	to make heavy; (rarely) honor
קִדֵּשׁ	to sanctify, consecrate	הִקְדִּישׁ	to sanctify, consecrate
גִּדַּל	to cause to grow; rear; magnify	הִגְדִּיל	<i>idem</i> + to do great things

b. *Permissive*. This is closely related to the causative meaning and can be decided only from context: E.g.

הִרְאָה אֶתִּי אֶלְהֵים גַּם-אֶת-זֶרְעֶךָ God has allowed me to see your children too.

c. *Stative (or intransitive)*. A rather unusual use of the Hiphil is the formation of stative verbs from roots that are also stative in the Qal:

QAL	HIPHIL
—	הָלַךְ to be white
קָרַב to be near	הִקְרִיב to be near, about to (do something)
רָחַק to be distant	הִרְחִיק to move or go to a distance

A subgroup of this type consists of verbs describing action or behavior:

יָטַב to be good	הֵיטִיב to do well, get along well
רָע to be wicked	הִרְעָה to act wickedly

These do constitute a translation problem since nearly all of them have a transitive causative meaning as well:

הָלַךְ to make white	הִרְחִיק to remove, put away
הִקְרִיב to bring near, present	הֵיטִיב to make (something) good

The causative value is the more frequent one.

d. Denominative. Like the Piel, the Hiphil is used to form verbs from roots attested (in a specialized meaning) in nouns:

אָזן ear הָאָזִין to give ear, to listen
 עֶרֶב evening הָעָרִיב to do something in the evening.

e. Unclassified: Many verbs of the Hiphil type cannot be placed in the preceding classification. As in the Piel, this is due mainly to our ignorance of the sources in the language from which they were derived. E.g.

הִשְׁקָה to water, give to drink (used as causative of שָׁתָה)
 הִשְׁכִּים to do something early in the day
 הִשְׁלִיךְ to throw, cast away
 הִשְׁמִיד to annihilate, destroy

158. Hiphil Verbs: Stems and Inflection.

ROOT TYPE	PERFECT	IMPERFECT	JUSSIVE
Regular	הִשְׁמִיד <i>hišmîd</i>	יִשְׁמִיד <i>yašmîd</i>	יִשְׁמֵד <i>yašmēd</i>
I-Nun	הִגִּיד <i>higgîd</i>	יִגִּיד <i>yaggîd</i>	יִגֵּד <i>yaggēd</i>
I-Guttural	הִעֲמִיד <i>he'ēmîd</i>	יַעֲמִיד <i>ya'āmîd</i>	יַעֲמֵד <i>ya'āmēd</i>
IMPERATIVE	INF. CONSTRUCT	INFINITIVE ABSOL.	PARTICIPLE
הִשְׁמֵד <i>hašmēd</i>	הִשְׁמִיד <i>hašmîd</i>	הִשְׁמֵד <i>hašmēd</i>	מִשְׁמִיד <i>mašmîd</i>
הִגֵּד <i>haggēd</i>	הִגִּיד <i>haggîd</i>	הִגֵּד <i>haggēd</i>	מִגִּיד <i>maggîd</i>
הִעֲמֵד <i>ha'āmēd</i>	הִעֲמִיד <i>ha'āmîd</i>	הִעֲמֵד <i>ha'āmēd</i>	מַעֲמִיד <i>ma'āmîd</i>

Remarks:

(a) The basic stem of the perfect has prefixed *hi-* and a long stem vowel *i*; this is replaced with *a* in inflection (see paradigm below). With roots I-Nun, the familiar assimilation takes place: **hingîd* > *higgîd*. With roots I-guttural (including א) the prefix is *he-*, with a secondary vowel after the guttural.

(b) In the imperfect only the vowel pattern identifies the form as a Hiphil verb. Note again the secondary vowel with roots I-guttural. The short imperfect (jussive) has *e* as the stem vowel.

(c) The *h*-prefix appears also in the imperative and the infinitives, which have different stem vowels. The participle, like that of the Piel/Pual system, has prefixed *m-*.

PERFECT: הִשְׁמִיד *hišmîd* הִשְׁמִידוּ *hišmîdû*
 הִשְׁמִידָה *hišmîdāh*

INTRODUCTION TO BIBLICAL HEBREW

	הִשְׁמַדְתָּ	<i>hišmádtā</i>	הִשְׁמַדְתֶּם	<i>hišmadtem</i>
	הִשְׁמַדְתִּי	<i>hišmádt</i>	הִשְׁמַדְתֶּן	<i>hišmadten</i>
	הִשְׁמַדְתִּי	<i>hišmádtî</i>	הִשְׁמַדְנִי	<i>hišmádnû</i>
IMPERFECT:	יִשְׁמַד	<i>yašmîd</i>	יִשְׁמַדוּ	<i>yašmîdû</i>
	תִּשְׁמַד	<i>tašmîd</i>	תִּשְׁמַדְנָה	<i>tašmédnāh</i>
	תִּשְׁמַד	<i>tašmîd</i>	תִּשְׁמַדוּ	<i>tašmîdû</i>
	תִּשְׁמַדִּי	<i>tašmîdî</i>	תִּשְׁמַדְנָה	<i>tašmédnāh</i>
	אִשְׁמַד	<i>'ašmîd</i>	נִשְׁמַד	<i>našmîd</i>
JUSSIVE:	יִשְׁמַד	<i>yašmēd</i>	וַיִּשְׁמַד	<i>wayyašmēd</i>
	תִּשְׁמַד	<i>tašmēd</i>	וַתִּשְׁמַד	<i>wattašmēd</i>
COHORTATIVE:	אִשְׁמַדְהָ	<i>'ašmîdāh</i>	נִשְׁמַדְהָ	<i>našmîdāh</i>
IMPERATIVE:	הִשְׁמַד	<i>hašmēd</i>	הִשְׁמַדוּ	<i>hašmîdû</i>
	הִשְׁמַדִּי	<i>hašmîdî</i>	הִשְׁמַדְנָה	<i>hašmédnāh</i>
INFINITIVE CONSTRUCT:	הִשְׁמִיד	<i>hašmîd</i>		
	הִשְׁמִידִי	<i>hašmîdî</i>		
	הִשְׁמִידָה	<i>hašmîdākā</i>		<i>etc.</i>
INFINITIVE ABSOLUTE:	הִשְׁמֵד	<i>hašmēd</i>		
PARTICIPLE	מִשְׁמִיד	<i>mašmîd</i>	מִשְׁמִידִים	<i>mašmîdîm</i>
	מִשְׁמִידָה	<i>mašmîdāh</i>	מִשְׁמִידוֹת	<i>mašmîdôt</i>

The paradigms of הִגִּיד and הִעֲמִיד are the same as the preceding. In learning the paradigm of the Hiphil, the reader should note the vowel replacements (perfect: *i* → *a*; imperfect: *i* → *e*) and the fact that the stem vowel *e* does not occur in open syllables, while *i* occurs in all open stem syllables and in all final syllables except that of the jussive, the imperative, and the infinitive absolute.

One peculiarity should be mentioned in connection with the perfect of הִאֱמִין and other Hiphil verbs from roots I-guttural: when used in a future sequence, the converted form, with the customary shift of stress, has *a* in the preformative syllable:

וְהִאֲמִינָהּ and you will believe
וְהִאֲמִינִי and I shall believe

A very rare alternate form for הִאֲמִין is הִאֲמִינָהּ.

159. Vocabulary 43.

The following Hiphil verbs are derived from roots which have already occurred in this text. Note the meanings which are not completely predictable.

הִאֲבִיד to destroy, kill (אָבַד)	הִעֲבִיר to lead (bring) across
הִאֲמִין to believe, trust (אָמַן)	הִעֲמִיד to station, set up, appoint
הִגְדִּיל to magnify, make great (גָּדַל)	הִקְרִיב to bring near, present

INTRODUCTION TO BIBLICAL HEBREW

(b) Write in Hebrew:

1. The maidservant hid near the well.
2. Overtake him and tell him that we are returning to our city.
3. We were not able to rescue them.
4. Look at the mountains and tell me what you see there.
5. He will station his men by the road.
6. The man who meets you will tell you where I have hidden.
7. Why have you come to destroy us?
8. He hid the money so that no one could find it.

(c) Reading: Moses and the Burning Bush (concl.); Ex. 3:7–15.

- (7) וַיֹּאמֶר יְהוָה רְאֵה רְאִיתִי אֶת-עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקָתָם׃ שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו
כִּי יָדַעְתִּי אֶת-מַכְאֲבָיו׃³
- (8) וַיֹּרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ׃ מִן-הָאָרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וּרְחֹבָה אֶל-אֶרֶץ
זָבֹת׃ חֶלֶב וְדָבָשׁ אֶל-מְקוֹם הַכִּנְעֲנִי וְהַחִתִּי וְהָעַמִּירִי וְהַפְּרָזִי וְהַחִזִּי וְהַיְבוֹסִי׃
- (9) וַעֲתָה הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בָּאָה אֵלַי וְגַם-רְאִיתִי אֶת-הַלֶּחֶץ׃ אֲשֶׁר מִצְרַיִם לֹחֲצִים
אֹתָם׃
- (10) וַעֲתָה לָכֵה וְאַשְׁלַחְהָ׃ אֶל-פְּרָעָה וְהוֹצֵא׃¹⁰ אֶת-עַמִּי בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם׃
- (11) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִּי אֵלֶךְ אֶל-פְּרָעָה וְכִי אוֹצִיא׃¹¹ אֶת-בְּנֵי יִשְׂרָאֵל
מִמִּצְרַיִם׃
- (12) וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ וְהָיָה לְךָ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ׃¹² בְּהוֹצִיאֲךָ¹³ אֶת-הָעָם מִמִּצְרַיִם
תַּעֲבֹדֶנּוּ אֶת-הָאֱלֹהִים עַל הָהָר הַזֶּה׃
- (13) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם
שְׁלַחְנִי׃¹⁴ אֲלֵיכֶם וְאָמַרְוּ-לִי מֶה-שָּׁמוּ מָה אָמַר אֱלֹהֵיכֶם׃
- (14) וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה׃¹⁵ וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה
שְׁלַחְנִי אֲלֵיכֶם׃
- (15) וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי׃¹⁴ אֲלֵיכֶם וְהָ-שְּׁמִי לְעוֹלָם וְהָ זִכְרִי לְדֹר דָּר׃¹⁶

Notes to the Reading:

1. צָעָקָה cry
2. נָגַשׁ to drive, oppress
3. מַכָּאב pain
4. The suffix -ô is an object pronoun.
5. "to lead him (them) up"
6. זָב to flow
7. The Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; names of peoples occupying Palestine at that time.
8. לִחְחָ oppression; לָחַץ to oppress
9. = וַאֲשֵׁלָה אֹתָךְ
10. "and bring forth"

11. "I should bring forth"
12. = שְׁלַחְתִּי אֶתְךָ
13. inf. construct of הוֹצִיא to bring forth
14. = שְׁלַח אֶתִּי
15. A cryptic phrase, not fully understood.
16. "forever;" an idiomatic use of repetition for durational expression.

LESSON 44

160. Hiphil Verbs: Stems and Inflection (cont.).

Root Type	Perfect	Imperfect	Jussive	Imperative	Inf. Constr.	Participle
III-guttural	הִשְׁמִיעַ	יִשְׁמִיעַ	יִשְׁמַע	הִשְׁמַע	הִשְׁמִיעַ	מְשַׁמֵּעַ
III-Aleph	הִמְצִיא	יִמְצִיא	יִמְצֵא	הִמְצֵא	הִמְצִיא	מְמַצֵּא

Remarks: A guttural (other than א) in third root position affects only those forms which have \bar{e} in the final stem syllable of the corresponding non-guttural type. In the imperfect (fem. pl.), jussive, and imperative this is replaced by a . The paradigm is otherwise like that of הִשְׁמִיד except for the furtive *pataḥ* with the final guttural: הִשְׁמִיעַ, הִשְׁמִיעַ.

Imperfect	Jussive	Imperative
יִשְׁמִיעַ	יִשְׁמַע	הִשְׁמַע
תִּשְׁמִיעַ	תִּשְׁמַע	הִשְׁמִיעַ
...	...	הִשְׁמִיעוּ
תִּשְׁמַעְנָה	...	הִשְׁמַעְנָה

Hiphil verbs from roots III-Aleph have \bar{e} (') in the perfect before endings beginning with a consonant: הִמְצִיאתָ (just like the Niphal הִמְצִיאתָ, Piel הִמְצִיאתָ, and the Pual הִמְצִיאתָ). All other forms are the same as those of הִשְׁמִיד except for the fem. pl. of the imperfect, where we find the usual \bar{e} (')*nāḥ*: תִּמְצִיעְנָה.

Perfect	Imperfect	Imperative
הִמָּצִיא	יִמָּצִיא	הִמָּצִיא
הִמָּצִיאה	...	הִמָּצִיאי
הִמָּצִיאת	תִּמָּצִיאנה	הִמָּצִיאו
...	...	הִמָּצִיאנה

The verb הִמָּצִיא combines the features of verbs I-guttural and III-Aleph.

161. More on the Numbers.

(a) The tens. Apart from *twenty*, which is expressed by the plural form of *ten*, namely עָשָׂרִים, the tens are the plurals of the corresponding units:

שְׁלֹשִׁים	thirty	שִׁבְעִים	seventy
אַרְבָּעִים	forty	שְׁמֹנִים	eighty
חֲמִשִּׁים	fifty	תִּשְׁעִים	ninety
שִׁשִּׁים	sixty		

They may be used with either a singular noun (the more common usage) or a plural noun:

שְׁלֹשִׁים אִישׁ or שְׁלֹשִׁים אַנְשִׁים thirty men.

They may also be used as ordinals: בְּשָׁנַת אַרְבָּעִים in the fortieth year.

(b) Fractions are poorly attested. The expression for *half* (חֲצִי) is unrelated to the number two. A *fourth* is רִבְעִי or רִבְעָה; a *fifth* is חֲמִשָּׁה.

(c) In addition to the regular series of ordinals (שְׁנִי, רִאשׁוֹן, etc.) there is a second type attested only by שְׁלִישׁ (third) and רִבְעִי (fourth). To judge from their limited use, they are more substantival than adjectival: "that which pertains to the third," etc.

(d) Adverbial multiplicatives are usually expressed with פַּעַם (once), פַּעַמַּיִם (twice), שְׁלוֹשׁ פַּעַמַּיִם (three times), etc., but also attested are the forms שִׁבְעָתַיִם (sevenfold), אַרְבָּעָתַיִם (fourfold).

(e) Most of the units have corresponding verbs (usually Piel) which have rather wide-ranging meanings: "to do something x-times; to divide into x-parts; to do something for an x time." Thus,

שָׁנָה	to repeat, do again
שָׁלַשׁ	to divide into three parts
רִבַּעַ	to be square; [רִבַּעַ] to make square, and similarly for the others.

162. Vocabulary 44.

VERBS: הִשְׁמִיעַ to cause to hear; to tell, to proclaim.
הִמָּצִיא to cause to find; to present (= cause to be found).

INTRODUCTION TO BIBLICAL HEBREW

הִחֲטִיא	to cause to sin, to lead into sin
הַצְלִיחַ	to make prosperous; to be prosperous
הִשְׁלִיךְ	to throw
הִשְׁמִיד	to destroy
הִאָּרַךְ	to lengthen (tr.); to be long (intr.)
זָבַח	(יִזְבֹּחַ) to sacrifice
גָּנַב	(יִגְנֹב) to steal
רָצַח	(יִרְצַח) to kill (with or without intent or premeditation)
NOUNS: מִטָּה	(pl. -ot) staff, rod; tribe
כַּף	(w. suff. כַּפִּי; dual כַּפַּיִם; pl. -ot) palm or hollow of hand; sole
OTHER: הֵן	(adv.) a synonym of הִנֵּה; if

Exercises:

(a) Translate:

- (1) יִשְׁמְדוּ אֶת־שַׁעְרֵי עִירָנוּ.
- (2) וַיַּצְלֵחַ יְהוָה אֶת־יוֹסֵף.
- (3) צִוִּיתִי אֹתוֹ לְהַחְזִיק אֶת־הַצִּלָּמִים וּלְהַשְׁמִיד אֹתָם.
- (4) הִשְׁלִיכוּ אֶת־אַחֵיהֶם בְּבוֹר.
- (5) גָּדוֹל עֲוֹנָנוּ כִּי הִחֲטָאנוּ אֹתוֹ.
- (6) יֵאָרֶךְ יְהוָה אֶת־יָמֵי חַיָּיָךְ.
- (7) הִשְׁמִיעוּ אֶת־כָּל־הָעָם אֶת־דְּבָרִי.
- (8) יִבְרַךְ הַמַּאֲמִין בּוֹ וְהַמְקַלֵּל אֹתוֹ יֵאָבֵד.
- (9) אֲצִיל אֶת־הָעָם הַמַּעֲנֶה הַזֶּה.
- (10) אֶל־תִּחֲטִיא אֶת־רַעְיָךְ.
- (11) לָמָּה תִסָּתֵר מִמֶּנִּי.
- (12) לֹא תַעֲנוּ אֶת־הַדִּלִּים.
- (13) מִי גָנַב אֶת־הַלֻּחוֹת.
- (14) הִשְׁלִיךְ אֶת־הַדָּג בַּיָּם.
- (15) בָּאוּ וְהִלְלוּ אֶת־יְהוָה אֱלֹהֵיכֶם.
- (16) נִשְׁיָגָה־נָּא אֹתוֹ לִפְנֵי הַקָּרָאוּ עַל־מַחֲנֶה אִי־בִינוּ.
- (17) קָרַע אֶת־בְּגָדָיו וַיִּכַּס אֶת־רֹאשׁוֹ בַּשָּׁקִים.
- (18) זֶה אוֹת אֱהַבְתִּי.
- (19) קָם עַל־רַעְיוֹ וַיִּרְצַח אֹתוֹ.
- (20) אֶל־תִּזְבַּחוּ אֶת־עוֹף הַשָּׁמַיִם.

(b) Give the Hebrew for the following orally:

- | | |
|--------------------------|----------------------|
| 1. 50 fish | 5. 50 honest men |
| 2. 20 tablets | 6. 90 garments |
| 3. 30 stones | 7. half of the milk. |
| 4. 40 days and 40 nights | |

(c) Write in Hebrew:

1. And when he had proclaimed the commandments of the Lord, he departed from their midst.
2. And when they destroy this city, you will be slain with the remaining inhabitants.
3. And when they told him about the enemies' army, his heart melted within him and he fled from before them.
4. Now that the Lord has made you prosperous, leave your place and come with us to be our king.
5. It is bad to steal and kill in this manner.

(d) Reading: Exodus 3:16-4:5.

- (16) לֵךְ וְאָסַפְתָּ אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב לֵאמֹר פֶּקֶד פְּקֹדֹתַי אֶתְכֶם וְאֶת-הָעָשׂוֹי לָכֶם בְּמִצְרַיִם:
- (17) וְאָמַר אֲעֲלֶהוּ אֶתְכֶם מִעֵנִי מִצְרַיִם אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֲמֹרִי וְהַכְּנִזִּי וְהַיְבוּסִי אֶל-אֶרֶץ זְבֹתִי חֵלֶב וְדָבָשׁ:
- (18) וְשָׁמְעוּ לְקֹלִי וּבֵאתָ אִתָּהּ חֻקֵּי יִשְׂרָאֵל אֶל-מֶלֶךְ מִצְרַיִם וְאָמַרְתָּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִקְרָה עָלֵינוּ וְעַתָּה נִלְכֶּה-נָּא דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:
- (19) וְאֲנִי יֹדְעִתִּי כִּי לֹא-יִתֵּן אֶתְכֶם מֶלֶךְ מִצְרַיִם לְהֵלֶךְ וְלֹא בִיד חֲזָקָה:
- (20) וְשִׁלַּחְתִּי אֶת-יָדִי וְהִכֵּיתִי אֶת-מִצְרַיִם בְּכָל נִפְלְאוֹתַי אֲשֶׁר אֲעֲשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי-כֵן יִשְׁלַח אֶתְכֶם:
- (21) וְנִתַּתִּי אֶת-חֹן הָעַם-הַזֶּה בְּעֵינֵי מִצְרַיִם וְהָיָה כִּי תִלְכּוּן לֹא תִלְכוּ רִיקִים:
- (22) וְשִׁאלָה אִשָּׁה מִשְׁכֻּנְתָּהּ וּמִגֵּרַת בֵּיתָה כְּלִי-כֶסֶף וְכֵלִי זָהָב וְשִׁמְלַת וְשִׁמְתָם עַל-בְּנֵיהֶם וְעַל-בָּנוֹתֵיהֶם וְנִצַּלְתֶּם: ¹⁰ אֶת-מִצְרַיִם:
- (1) וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא-יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי כִּי יֹאמְרוּ לֹא-נִרְאָה אֵלָיָהּ יְהוָה:
- (2) וַיֹּאמֶר אֵלָיו יְהוָה מִזֶּה ¹¹ בִּידְךָ וַיֹּאמֶר מֹשֶׁה:
- (3) וַיֹּאמֶר הִשְׁלִיכֶהוּ ¹² אֶרֶצָה וַיִּשְׁלַכְהָ ¹³ אֶרֶצָה וַיְהִי לְנַחֵשׁ וַיָּגֶם מֹשֶׁה מִפָּנָיו:
- (4) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה שְׁלַח יָדְךָ וְאַחֲזוּ בְּנֵי-יִשְׂרָאֵל יָדוֹ וַיִּחָזֶק בּוֹ וַיְהִי לְמֹטָה בְּכַפּוֹ:
- (5) לְמַעַן ¹⁵ יֵאֱמִינוּ כִּי-נִרְאָה אֵלָיָהּ יְהוָה אֱלֹהֵי אֲבֹתָם אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֵלֵהֶם יַעֲקֹב:

Notes to the Reading:

- | | |
|--|---|
| 1. "I shall lead (you) up" | 8. רִיקִים empty (adv.) |
| 2. The Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. | 9. "from her neighbor," fem. form of שָׁכֵן |
| 3. זָב to flow | 10. נָצַל (Piel): to plunder, take spoil from |
| 4. "a journey (of three days)" | 11. מִזֶּה = |
| 5. לְהֵלֶךְ a "regular" inf. construct of הָלַךְ | 12. הִשְׁלַךְ = אֹתוֹ |
| 6. "except by a show of strength" | 13. וַיִּשְׁלַךְ = אֹתוֹ |
| 7. "and I shall smite" | 14. זָנַב = tail |
| | 15. The purpose clause fits only loosely with the preceding verses. |

LESSON 45

163. Hiphil Verbs: Stems and Inflection.

With roots I-*Yodh* (originally I-*Waw*) the Hiphil verb has the same contraction to *ô* that was found in the Niphal.

Perfect	Imperfect	Jussive	Imperative	Inf. Construct	Participle
הוֹרִיד	יוֹרִיד	יֹרֵד יֹרְדִי	הוֹרֵד	הוֹרִיד	מוֹרִיד (to lead down)

The inflection is perfectly regular: the syllable with *ô* is unchanged throughout, and the final stem syllable undergoes the changes given in the paradigm of הִשְׁמִיד. Because the preformative syllable is open, the accent of the converted imperfect is regularly retracted, with $\bar{e} \rightarrow e$: יוֹרִיד.

The following verbs combine several inflectional peculiarities:

(a) I-*Yodh* and III-guttural:

הוֹדִיעַ	יוֹדִיעַ	יֹדֵעַ / יוֹדְעַ	הוֹדַע	הוֹדִיעַ	מוֹדִיעַ	(cause to know)
הוֹשִׁיעַ	יוֹשִׁיעַ	יֹשֵׁעַ / יוֹשְׁעַ	הוֹשַׁע	הוֹשִׁיעַ	מוֹשִׁיעַ	(deliver, save)
הוֹכִיחַ	יוֹכִיחַ	יֹכַח / יוֹכְחַ	הוֹכַח	הוֹכִיחַ	מוֹכִיחַ	(reprove)

(b) I-*Yodh* and III-*Aleph*:

הוֹצִיא	יוֹצִיא	יֹצֵא / יוֹצְאַ	הוֹצֵא	הוֹצִיא	מוֹצִיא	(bring forth)
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The Hiphil verb corresponding to Qal הִלִּיךְ is הוֹלִיךְ, as though from a root ילך.

The few verbs in Hebrew which are from roots originally I-Yodh have the Hiphil form הִיטִיב (to treat well; root יטב). The *ê* is not reducible and the inflection is regular throughout.

164. The Numbers from 11–19.

The 'teens are formed by placing the unit before the word for ten, which has special forms differing from those already learned:

	<i>Masculine Modifier</i>	<i>Feminine Modifier</i>
eleven	אֶחָד עָשָׂר	אַחַת עָשָׂרָה
	עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עָשָׂרָה
twelve	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשָׂרָה
	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה
thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
fifteen	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עָשָׂרָה
sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
seventeen	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
eighteen	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה
nineteen	תְּשַׁע עָשָׂר	תְּשֻׁעַ עָשָׂרָה

As with the tens (§161a), both singular and plural nouns occur with the numbers from 11 to 19. Nouns frequently itemized, such as אִישׁ, שָׁנָה, יוֹם, נָפֶשׁ (in the sense of "person"), and שֵׁבֶט (tribe) are usually singular:

חֲמִשָּׁה עָשָׂר אִישׁ fifteen men
 חֲמֵשׁ עָשָׂרָה נָפֶשׁ 15 persons (rem.: נָפֶשׁ is fem.)

With other nouns the plural is regularly used.

165. Vocabulary 45.

VERBS: הוֹשִׁיב to cause to dwell; to settle (someone in a place) (cf. יָשַׁב)
 הוֹרִיד to bring (lead, take) down (cf. יָרַד)
 הוֹלִיד to beget, engender (cf. יָלַד)
 הוֹדִיעַ to cause to know; to teach (someone); to declare or proclaim (something) (cf. יָדַע)
 הוֹצִיא to bring (lead, take) out (cf. יָצָא)
 הוֹלִיךְ to cause to go; to lead (cf. הָלַךְ)
 הוֹסִיף to do again; to continue doing something. Two constructions are frequent:

הוֹסִיף לָצִום he fasted again, continued to fast

הוֹסִיף וַיִּצָּם he fasted again, continued to fast

In the second construction the verbs are simply coordinated

INTRODUCTION TO BIBLICAL HEBREW

in Hebrew. The verb may also have the meaning "to add" but the actual translation value depends on the context:

והוֹסַפְתִּי עַל-יָמֶיךָ חֲמֵשׁ עָשָׂרָה שָׁנָה I shall add to your days fifteen years
הוֹסַפְתָּ חֲכָמָה... אֶל-הַשְׁמוּעָה אֲשֶׁר שָׁמַעְתִּי You are wiser than you are reputed to be. (lit.: You have added wisdom to the report I have heard.)

Note also the common phrase (exclamatory, asseverative):

כֹּה יַעֲשֶׂה לִי יְהוָה וְכֹה יוֹסִיף May God do thus for me, and even more so (if such-and-such is/is-not true)

	הוֹשִׁיעַ	to save, deliver
	הוֹכִיחַ	to reprove; to decide
	קִנָּא	to be jealous (אֶת or בְּ + person); to be zealous (לְ: for)
NOUNS:	פֶּסֶל	(pl. irreg. פְּסִילִים) idol, image
	אֵל	(pl. -îm) god; God (w. or without article)
	שָׁוָא	emptiness, vanity; לְשָׁוָא in vain, for nothing
	גֵּר	(pl. -îm) sojourner, resident alien
	שׁוֹר	a head of cattle (a singular corresponding to the collective בָּקָר)
OTHER:	מִמַּעַל	(adv.) above; + לְ (=prep.)
	מִתַּחַת	(adv.) below; + לְ (=prep.)

Exercises:

(a) Translate:

- (1) אֶת-הַרְשָׁעִים הוֹשִׁיב בְּחֹשֶׁךְ וְאֶת-הַצְדִּיקִים הוֹלִיךְ בְּאוֹר פָּנָיו.
- (2) הוֹלִיךְ אֹתִי בְּדֶרֶךְ עֲנִי וְלֹא שָׁמַע לְקוֹלִי בְּקִרְאִי אֵלָיו.
- (3) לֹא אוֹסִיף עוֹד לַעֲשׂוֹת חֹסֶד עִמָּכֶם.
- (4) וַיֹּדַע אֹתִי אֶת-הָאֱתוֹת וְאֶת-הַנִּפְלְאוֹת אֲשֶׁר יַעֲשׂוּ בִּימֵי הָהֵם.
- (5) אֱלֹהִים הוּא הַמוֹצִיא אֶתְנוּ מֵאֶרֶץ מִצְרָיִם.
- (6) וַיֹּלֶד בֶּן לְיוֹנָתָן וְהָיָה שֵׁם הַיֵּלֶד שִׁמְחָה אֶת-לֵב אָבִיו עַד-קֶץ יָמָיו.
- (7) וַיֹּרֶד אֶת-אָבִיו וְאֶת-אָחִיו מִצְרָיִם.
- (8) הוֹשִׁיעָה אֶתְנוּ יְהוָה וּפְקֹדֶה אֶתְנוּ כְּאֲשֶׁר דִּבַּרְתָּ.
- (9) לֹא אוֹכִיחַ אֶתְכֶם עַל-חַטָּאת בְּנֵיכֶם.
- (10) הִגֵּשְׁנָה אֶת-סִפְרִי וְאֶקְרָאָה אֵלֶיךָ אֶת-הַדְּבָרִים אֲשֶׁר בָּם.
- (11) וְעֲשִׂיתָ נָא עִמָּדִי חֹסֶד וְהִזְכַּרְתָּ אֹתִי אֶל-פָּרְעֹה וְהוֹצֵאתָ אֹתִי מִבֵּית הָאֲסִירִים הַזֶּה.
- (12) לִשְׁוֹא דִּבְרָתִי אֵלֵיכֶם כִּי לֹא שָׁמַעְתֶּם אֶת-דִּבְרִי.
- (13) אֶל-תִּתֶּן אֶת-הַגְּרָמִים לָבוֹא הֵהִיכֵל כִּי מְקוֹם קָדֹשׁ הוּא.
- (14) וַיִּבְחַר שְׁלֹשָׁה עָשָׂר אִישׁ וַיִּקְרַב אֲתָם אֶל-הָעֵיר.
- (15) וַיִּקְנְאוּ אֹתוֹ אָחִיו כִּי אָבִיהֶם אָהַב אֹתוֹ מִכָּל-אָחִיו.
- (16) לֹא תוֹסִיפוּ לַתַּעֲוֹת כִּי אוֹדִיעַ לָכֶם אֶת-הַדֶּרֶךְ.
- (17) לֹא יִכְלְנוּ לְנַחֵם אֶתְּךָ אַחֲרֵי מוֹת אִשָּׁה.

(b) Write in Hebrew:

1. He begot seventeen sons during his lifetime.
2. They settled the people in twelve small cities near the great river.
3. We defiled their holy place and brought out the fifteen large stones that they had set up there.
4. When he saw the flame of the fire, he ran out of the house without his clothes and shoes (= circum. clause: "and his clothes and shoes [were] not with him").
5. Now that my days on earth are finished, I charge these eighteen persons to you so that you may be a help and a comforter to them.
6. And after that he left the house of his father-in-law and set forth with this people as a sojourner in their midst.

(c) Reading: The Ten Commandments (Ex. 20:1-14):

- (1) וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאַמֶּר:
- (2) אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:²
- (3) לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנַי:
- (4) לֹא תַעֲשֶׂה-לְךָ פֶסֶל וְכָל-תְּמוּנָה³ אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
- (5) לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם⁵ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא⁶ פֶּקֶד עֵץ אֲבֹת עַל-בָּנִים עַל-שְׂלִישִׁים וְעַל-רִבְעִים לְשֹׁנָאִי:
- (6) וַעֲשֵׂה חֹסֶד לְאֵלֶפִים⁸ לְאַהֲבִי וּלְשִׁמְרִי מִצְוֹתַי:
- (7) לֹא תִשָּׂא⁹ אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׁוּא:
- (8) זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:¹⁰
- (9) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכָתְךָ:
- (10) וְיוֹם הַשְּׁבִיעִי שָׁבַת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ וְגִרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
- (11) כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְאֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח¹¹ בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:¹²
- (12) כִּבֹּד אֶת-אֲבִיךָ וְאֶת-אִמְּךָ לְמַעַן יֵאָרְכַּךְ יְמֶיךָ עַל-הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:
- (13) לֹא תִרְצַח: לֹא תִנְאַף:¹³ לֹא תִגְנוֹב: לֹא-תַעֲנֶה¹⁴ בְּרֵעֶךָ עֵד¹⁵ שָׁקֵר:
- (14) לֹא תִחְמַד¹⁶ בֵּית רֵעֶךָ לֹא-תִחְמַד אִשְׁתִּי רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחִמְרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:

Notes to the Reading:

- | | |
|---|---|
| 1. = הוֹצֵאתִי אֹתְךָ | 8. אֶלֶף "thousand" |
| 2. A plural noun used as an abstract: "bondage" | 9. נִשָּׂא here = "to utter" (prob. in an oath); נָקָה to absolve, regard as innocent |
| 3. תְּמוּנָה "likeness" | 10. The suffix is objective. |
| 4. "You shall (not) bow down" | 11. "And he rested" |
| 5. = תַּעֲבֹד אִתָּם | 12. = וַיְקַדְּשׁ אֹתוֹ |
| 6. קַנָּא (adj.) "jealous" | |
| 7. See § 161c. | |

INTRODUCTION TO BIBLICAL HEBREW

13. נָאֵף "to commit adultery"

14. עֵנָה בְּ "to testify against;
to bring as testimony
against"

15. שִׁקָּר "witness, testimony"
"falsehood"

16. חָמַד "to desire, covet"

LESSON 46

166. Hiphil Verbs: Stems and Inflection (cont.).

The stems of Hiphil verbs from roots III-*Hē* are as follows:

Root Type	Perfect	Imperfect	Jussive	Imperative	Inf.Construct	Participle
III- <i>Hē</i>	הִרְבָּה	יִרְבֶּה	יִרְבֵּ	הִרְבֵּה	הִרְבוֹת	מְרַבֵּה
Also I-gutt.	הִעֲלָה	יַעֲלֶה	יַעֲלֵ	הִעֲלֵה	הִעֲלוֹת	מַעֲלֶה
Also I- <i>Yodh</i>	הוֹרָה	יּוֹרֶה	יּוֹרֵ	הוֹרֵה	הוֹרוֹת	מוֹרֶה
Also I- <i>Nun</i>	הִכָּה	יִכֶּה	יִכֵּ	הִכֵּה	הִכּוֹת	מַכֵּה

Remarks: Note that the otherwise characteristic long vowel *î* of Hiphil verbs is not present in these forms. The stem endings and their inflection are virtually the same as that learned for all other verbs from roots III-*Hē* (cf. בָּנָה, מְבַנֵּה, עָנָה); only the beginning of the form marks it clearly as a Hiphil verb.

The inflection is given below only in abbreviated form because of the similarities to other verbs already mentioned. Note that in the perfect the stem vowel before the suffixes beginning with a consonant is either *ê* or *î*:

PERFECT: הִרְבָּה IMPERFECT: יִרְבֶּה IMPERATIVE: הִרְבֵּה
הִרְבַּתְּהָ ... הִרְבֵּי
הִרְבִּיתְּ } תִּרְבֵּי הִרְבוּ
הִרְבִּיתְּ } ... הִרְבִּינָה
etc. תִּרְבִּינָה
etc.

INTRODUCTION TO BIBLICAL HEBREW

INFINITIVE CONSTRUCT: הַרְבּוֹת, הַרְבּוֹתִי, הַרְבּוֹתָהּ, etc.

INFINITIVE ABSOLUTE: הִרְבָּה

PARTICIPLE: מְרַבֵּה מְרַבָּה מְרַבִּים מְרַבֹּת

The verbs הִצִּילָה, הוֹרָה, and הִכָּה illustrate various combinations of root types. Their inflection is like that of הִרְבָּה.

The jussive forms, like those of the Qal verbs from roots III-*Hē*, show the loss of the final stem vowel (-*eh*) and the resultant secondary vowel: *yarbeh* > **yarb* > *yéreb*. Hiphil verbs, then, are distinguished from Qal verbs only by having *é* and not *i* or *é* in the first syllable of the jussive (and converted) form:

QAL:	וַיִּבֶן	and he built	וַיִּתְרַב	and it (f.) grew numerous
HIPHIL:	וַיִּבֶן	and he caused to build	וַיִּתְרַב	and it (f.) caused to grow numerous

When the root is I-guttural as well, there is no distinction:

וַיַּעַל QAL: and he went up or HIPHIL: and he led up

Note that in the jussive form of הִכָּה (root נכח) the expected **yakk* (< *yakkeh*) becomes יַךְ *yak* by the regular loss of doubling at the end of a word. Compare the Qal verb יָטָה (he will extend), jussive יַט.

Occasionally *e* is found instead of *i* in the preformative of the perfect:

הִרְאָה to cause to see
הִגִּילָה to lead into exile

The infinitive absolute הִרְבָּה (from הִרְבָּה to increase, cause to be numerous) is commonly used as an adverb “very, much,” sometimes with an added מְאֹד:

וַתִּבְכֶּה הִרְבָּה מְאֹד and she wept very much

167. The Numbers from 21–99.

Because the tens are not inflected for gender, the combination of these with the units (21, 22, etc.) is not unduly complicated. The unit may precede or follow the ten, but agrees in gender with the modified noun, which is usually in the singular.

עֶשְׂרִים וְאַחַד אִישׁ	or	אַחַד וְעֶשְׂרִים אִישׁ	21 men
שְׁלֹשִׁים וּשְׁנָיִם אִישׁ	or	שְׁנָיִם וּשְׁלֹשִׁים אִישׁ	32 men
		אַרְבָּעִים וְשָׁלוֹשׁ אִשָּׁה	43 women
		חֲמִשִּׁים וְשֵׁשׁ נָפֶשׁ	56 persons

If the counted item is placed before the numeral it may be in the plural:

אַנְשֵׁים שְׁלֹשִׁים וְאַחַד 31 men

168. Vocabulary 46.

- VERBS: הִרְאָה to cause to see; to show (cf. רָאָה)
 הָכָה to strike, smite, kill (root נכח)
 הוֹדָה to give thanks. In the imperfect the *h* is sometimes anomalously retained: יְהוֹדֶה = יוֹדֶה. (root ידה)
 הִשְׁקָה to give water to, to cause to drink; used as the causative of שָׁתָה.
 הוֹרָה to shoot (arrows); to direct, teach (root ירה)
 הֶעֱלָה to lead (take, bring) up (cf. עָלָה)
 גָּלָה (יִגְלֶה) to uncover, reveal; to go into exile; גָּלָה אֶת-אֹנִי he informed me.
 הִגְלָה to carry away into exile
 לָמַד (יִלְמַד) to learn
 לִמַּד (יִלְמַד) to teach
 רָבָה (יִרְבֶּה) to be(come) numerous; to be great
 הִרְבָּה to increase (tr.); make numerous
- NOUNS: חֹק (w. suff. חֻקִּי; pl. -îm) statute
 חֻקָּה (pl. -ôṭ) statute
 מִשְׁפָּט (pl. -îm) judgement; court decision
 לֵבָב (pl. -ôṭ) a synonym of לֵב heart.

Exercises:

(a) For each of the following jussive and converted forms first give the corresponding normal imperfect and then the perfect. Translate. E.g.

יָרִיב → יִרְבֶּה → הִרְבָּה

יִשָּׁב (1)	יִחַע (6)	יִשָּׁג (11)
יִקַּר (2)	יִגַּל (7)	יִיעֵן (12)
יִוָּדַע (3)	יִכַּל (8)	יִיֹר (13)
יִשָּׁק (4)	יִעֵן (9)	יִוִּסֶף (14)
יִעַל (5)	יִוָּשַׁע (10)	יִךְ (15)

(b) Translate:

- (1) וַיִּן אֶת-הַמִּצְרִי וַיַּהַרְג אֹתוֹ וַיִּקְבֹּר אֹתוֹ פֶּן-יִמָּצָא.
- (2) הוֹדוּ לוֹ, בְּרָכּוּ אֶת-שְׁמוֹ, כִּי טוֹב יְהוָה, לְעוֹלָם חֲסִדּוֹ.
- (3) בָּאוּ אֶל-הָעֵץ לִמְעַן הַשְׁקוּת אֶת-צִאֲנָם.
- (4) וְהוֹרִיתִי אֶתְכֶם אֶת-הַדֶּרֶךְ הַטוֹב וְהַיָּשָׁר.
- (5) וְאַתָּה תַעֲלֶה אֶת-עַמִּי אֲרָצָה כְּנָעַן.
- (6) וַיְהִי וְגָלָה אֶת-אֹזֶן הַנְּבִיא יוֹם אֶחָד לִפְנֵי בּוֹא הַמֶּלֶךְ.
- (7) יוֹדוּ שְׁמִי בִּי קְדוֹשׁ אֱמָה.
- (8) גָּלָה כְּבוֹד יִשְׂרָאֵל.
- (9) לִמַּד אֹתִי אֶת-חֻקֶּיךָ וְאֶהְיָה לְאִישׁ צַדִּיק.
- (10) מִדּוּעַ הֵבִית אֶת-הַגֶּר לַהַרְג אֹתוֹ.

INTRODUCTION TO BIBLICAL HEBREW

- (11) לְכוּ וְנִהְרְגָה אֹתָם פֶּן־יֵדְבוּ וְנִלְחֲמוּ בָנוּ.
- (12) גַּם הָעָם מִן־הַמִּלְחָמָה וְגַם־הַדָּבָה נָפַל מִן־הָעָם.
- (13) וַיֵּצְאוּ אֹתָנוּ לַעֲשׂוֹת אֶת־כָּל־הַחֲקִים הָאֵלֶּה.
- (14) שָׁלַח אֶת־הָאִישׁ לַסְנִיָּהֶם לְהוֹדוֹת אֹתָם אֶת־הַדָּרָךְ.
- (15) יִשְׁמְעוּ וְלָמְדוּ לִירְאָה אֶת־יְהוָה.
- (16) אָרְבָּה אֹתָךְ עַל־פְּנֵי הָאָרֶץ וְהָיִיתָ לְעַם גָּדוֹל וְחָזָק.
- (17) וְקָרְעוּ לְבַבְכֶּם וְאֶל־בְּגְדֵיכֶם וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם.
- (18) יְהוָה אֲשֶׁר עָשָׂה אֶת־מִשְׁהַ וְאֲשֶׁר הָעֵלָה אֶת־אֲבֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם.
- (19) וַיַּגֵּל אֶת־יִשְׂרָאֵל מִיְּרוּשָׁלַם אֶל־אֶרֶץ רְחוֹקָה.

(c) Write in Hebrew:

1. I shall give thanks to the Lord.
2. They led us into exile.
3. Teach me so that I may know your (m. s.) many wonders.
4. Deliver us from the hands of our enemies.
5. When he hears about this matter, he will be jealous.
6. You have served them in vain, for they will not give you help.
7. The Lord will reprove his people.

(d) Reading: Deuteronomy 6:1-9.

- (1) הָזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשָׁפָטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:¹
- (2) לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצִוֶּה² אֹתָהּ וּבְנֶה וּבִן־בְּנֶה כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֵאָרְכּוּ יְמֶיךָ:
- (3) וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִטַּב לָּךְ וְאֲשֶׁר³ תִּרְבֵּן מְאֹד כִּי־אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָּךְ אֶרֶץ⁴ זָבַת חֶלֶב וְדָבָשׁ:
- (4) שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
- (5) וְאַהֲבָתָּ אֹת יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְכָּךְ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:⁵
- (6) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצִוֶּה² הַיּוֹם עַל־לֵבְכָּךְ:
- (7) וְשָׁנַנְתָּם⁶ לְבָנֶיךָ וְדִבַּרְתָּ בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ:
- (8) וְקִשְׁרָתָם⁷ לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת⁸ בֵּין עֵינֶיךָ:
- (9) וְכִתְבָתָם עַל־מְזוּזֹת⁹ בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Notes to the Reading:

- | | |
|---|--------------------------------------|
| 1. The suffix is objective. | attached to what precedes it. |
| 2. = מְצִוָּה אֹתָךְ | |
| 3. Both אֲשֶׁר's are used as compound relatives: "that which... and that (by) which..." | 5. מְאֹד is a noun here: "strength". |
| 4. The phrase "a land flowing..." is rather loosely | 6. "You shall teach them" |
| | 7. = וְקִשְׁרָתָם אֹתָם |
| | 8. "bands, frontlet-bands" |
| | 9. מְזוּזָה "door-post" |

LESSON 47

169. Hiphil Verbs: Stems and Inflection (cont.).

The Qal distinction between roots II-*Waw* (יָקוּם) and roots II-*Yodh* (יָשִׁים) is not maintained in the Hiphil verbs derived from these same roots. The forms given for הָקִים (from the root of קָם) are standard.

Root Type	Perfect	Imperfect	Jussive	Imperative	Inf. Constr.	Participle
Hollow (II- <i>Waw</i> / <i>Yodh</i>)	הָקִים	יָקִים	יָקֻם	הָקֵם	הָקִים	מְקִים
Also III-gutt.	הָנִיחַ	יָנִיחַ	יָנַח	הָנַח	הָנִיחַ	מְנִיחַ
Also III- <i>Aleph</i>	הָבִיא	יָבִיא	יָבֵא	הָבֵא	הָבִיא	מְבִיא

Note that the participle has the same preformative vowel as the perfect. This stands in contrast to all other Hiphil verbs studied up to this point. The presence of a guttural (other than א) in final root position has the same effect it has in הִשְׁמִיעַ. For הָבִיא compare הִמְצִיא.

In the inflection of the perfect there are two distinct paradigms, one with the linking vowel -ô- and one without:

I		II	
הָקִים	הָקִימוּ	הָקִים	הָקִימוּ
הָקִימָה		הָקִימָה	
הָקִימוּת	הָקִימוּתָם	הָקִימוּת	הָקִימוּתָם
הָקִימוּת	הָקִימוּתָן	הָקִימוּת	הָקִימוּתָן
הָקִימוּתִי	הָקִימוּתֵינוּ	הָקִימוּתִי	הָקִימוּתֵנוּ

INTRODUCTION TO BIBLICAL HEBREW

Paradigm I is by far the more frequent.

The very common verb הָבִיא (to bring; root בוא) is usually inflected according to paradigm II: הָבִיא, הֵבִי־אָה, הִבֵֹּאָה, etc.

The imperfect and the remaining forms follow a single inflectional pattern; note the retraction of stress and the vowel replacement in the converted imperfect:

IMPERFECT:		JUSSIVE:		IMPERATIVE:
יָקִים	יִקְיֹמוּ	יָקֵם	יִקְיֹם	הָקֵם
תָּקִים	תִּקְיֹמֶינָה	תָּקֵם	תִּקְיֹם	הִקְיֹמִי
תָּקִים	תִּקְיֹמוּ			הִקְיֹמוּ
תִּקְיֹמִי	תִּקְיֹמֶינָה			—
אָקִים	נָקִים			
INF. CONSTRUCT: הָקִים, הִקְיֹמִי, הִקְיֹמֶיךָ, etc.				
INF. ABSOLUTE: הָקֵם				
PARTICIPLE: מִקְיֹם, מְקִיֵּם, מְקִיֵּמִים, מְקִיֵּמוֹת				

170. An Idiomatic Use of הִלָּךְ.

In the example:

(a) וַיֵּלֶךְ הַלֹּךְ וְאָכַל And he walked along eating.

the inf. absolute הִלָּךְ is used in accordance with the construction studied in §129 and may be taken as modifying or supplementing the main verb of the clause, with which it is cognate. But in

(b) וַיִּשְׁבוּ הַמַּיִם הַלֹּךְ וְשׁוֹב And the waters receded *gradually* (Gen. 8 : 3)

the idiomatic use of הִלָּךְ is clear, since a literal translation is impossible. More explicitly, if the first of two infinitives absolute in the construction instanced above is הִלָּךְ, there is a nuance of continuous or gradual action.

Closely related to this is a parallel use of the participle הֹלֵךְ; the basic idiom is:

subject + הֹלֵךְ + { a second participle
an adjective

(c) הַיָּם הֹלֵךְ וְטֹעַר The sea (was) growing more and more tempestuous.

(d) דָּוִד הֹלֵךְ וְגָדוֹל David was growing more and more important.

Now, in transforming a participial clause into a verbal one, the usual result is (for past tense):

הָאִישׁ הֹלֵךְ → הָאִישׁ הִלָּךְ
The man is going. The man went.

This same transformation was applied to the idiom cited in (c) and (d):

(e) הָלַךְ הַיָּם הַלּוֹךְ וְסָעוֹר The sea grew more and more tempestuous.

(f) הָלַךְ דָּוִד הַלּוֹךְ וְגָדוֹל David grew more and more important.

The verb הָלַךְ is taken as the main verb and is repeated, now as an infinitive absolute in the manner of (b) above to express the idea of continuity. But although (e) and (f) correspond to (b) in construction, their meaning can be gained only from a knowledge of the idiom in (c) and (d): "the sea grew..." and *not* "the sea went..."; "David grew (or became)..." and *not* "David went...".

As a further example take the sentence:

(g) וַתֵּלֶךְ יַד בְּנֵי-יִשְׂרָאֵל הַלּוֹךְ וְקָשָׁה עַל-מֶלֶךְ כְּנָעַן (cf. Judges 4:24)

Assuming a basic idiomatic construction:

* (g) יַד בְּנֵי-יִשְׂרָאֵל הִלְכָת וְקָשָׁה עַל-מֶלֶךְ כְּנָעַן

the obvious translation (and the correct one) of (g) is "The strength of the Israelites grew more and more severe against the king of Canaan."

These constructions, though not too frequent, are troublesome unless understood properly.

171. Vocabulary 47.

VERBS:	זָנָה	(זָנָה) to be a prostitute; to act wantonly. זָנָה a prostitute.
	מָהָר	(יִמְהָר) to hurry; the inf. abs. מָהָר is used as an adverb: quickly.
	עָרַךְ	(יַעְרֹךְ) to arrange, set in order; draw up (in battle array).
	הָחֵרִים	(יַחְרִים) to destroy, exterminate (often as a religious act of banning).
	הֵכִין	(יַכִּין) to make ready, prepare; establish (cf. נָכַן).
	הִבִּין	(יַבִּין) to perceive, consider, understand; to cause to understand (cf. בִּינָה).
	הָסִיר	(יָסִיר) to remove, take away, turn away (tr.) (cf. סָר).
	נָח	(יָנוּחַ) to rest; to settle down. There are two Hiphil verbs related to this Qal verb: (1) הִנִּיחַ (נִינִיחַ) to cause to rest, set at rest; (2) הִנִּיחַ (נִינִיחַ) to set down, deposit, leave alone.
	רָם	(יָרוּם) to be high, lofty; הָרִים (יָרִים) to lift up, lift off.
	הָשִׁיב	(יָשִׁיב) to bring (lead, take) back (cf. שָׁב).
	הָבִיא	(יָבִיא) to bring (cf. בָּא).
NOUNS:	גָּג	(w. suff. גָּגִי; pl. <i>ôl</i>) roof
PROPER NAMES:	יְהוֹשֻׁעַ בֶּן-נֹון Joshua, the son of Nun.	

INTRODUCTION TO BIBLICAL HEBREW

יְרִיחוֹ Jericho, an important city at the lower end of the Jordan valley.

שָׁטִים an unidentified site across the Jordan from Jericho, where the Israelites camped before crossing the river.

רַחַב Rahab, a prostitute in Jericho.

סִיחֹן Sihon, a king of Heshbon (east of the Jordan) whom, together with Og, king of Bashan, the Israelites defeated in their passage to Canaan.

עֹג Og (see Sihon above).

Exercises:

(a) Translate:

- | | |
|--------------------------------------|--|
| (1) הָבֵא אֹתוֹ הֵנָּה. | (6) הָשֵׁב אֹתָם אֵלַי. |
| (2) הֵנֵח אֹתוֹ שָׁם. | (7) הִנַּח לָנוּ. |
| (3) הִסְרִי אֹתוֹ מֵעַל הַשְּׁלֶחֶן. | (8) הָרִימוּ אֶת-הָאֲבָנִים. |
| (4) הָכִינוּ לִי מַעַט לֶאֱכֹל. | (9) הָבִיאי אֵלֵינוּ מַיִם וְלֶחֶם. |
| (5) הִנִּיחוּ אֶת-סִפְרֵי פֹה. | (10) מָהְרוּ כִי הֵמָּה רֹדְפִים אַחֲרֵינוּ. |

(b) Negate each of the imperative sentences in (a): Ex. אַל-תָּבִיא אֹתוֹ הֵנָּה (תָּבֵא)

(c) Translate:

- | | |
|---|---|
| (1) הִבֵּאתִי אֶת-מִנְחָתִי. | (6) הָרִימוּתִי אֶת-קוֹלִי וְאֶבֶךָ. |
| (2) הִסְרִי אֶת-פְּנֵיהֶם. | (7) הָשִׁיב אֹתָנוּ אֶל-אַרְצֵנוּ. |
| (3) הִכְיִזוּתִי אֶת-הַבַּיִת לָכֶם. | (8) הִחְרִימוּ אֶת-עָרֵי הָאֲבִיבִים. |
| (4) הִנָּחְנוּ אֶת-הַזֶּהָב אֶצֶל הַכִּלִּים. | (9) עֲרִכְנוּ אֶת-הָאֲבָנִים עַל-שֹׁפֶת הַנָּהָר. |
| (5) הִבִּין אֶת-דְּבָרֵי הַחֲקִים. | (10) מָהְרָה לְקַרְאֵתִי. |

(d) Convert each of the sentences in (c) to a sequential form: Ex. וְאָבִיא אֶת-מִנְחָתִי.

(e) Translate:

- (1) יִהְיֶה בְשָׁמַיִם הַכִּין כְּסֹאוֹ.
- (2) וְגַם אֶל-שֹׁפְטֵיהֶם לֹא שָׁמְעוּ כִּי זָנוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים.
- (3) אִיפֹה הִנָּחָת אֶת-כָּלִי הַמִּזְבֵּחַ.
- (4) יִרְאֶה הָעָם בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְבָבוּ יָבִין וְשֹׁב אֵלַי.
- (5) וַיְהִי כִּהְרִימוּ אֶת-מִטָּהוּ וַיֵּדֶם הָעָם.
- (6) מִדּוּעַ לֹא תָשִׁיב אֹתָנוּ אֶל-עִירָנוּ וְאֶל-עַמָּנוּ.
- (7) סוּרוּ מִדֶּרֶךְ הַרְשָׁעִים וְשִׁמְרוּ אֶת-תּוֹרוֹתַי אֶת-חֻקוֹתַי וְאֶת-מִצְוֹתַי לַעֲשׂוֹת אוֹתָן כָּל-יְמֵי חַיֵּיכֶם.
- (8) אִזּוּ תִבָּן צֶדֶק וּמִשְׁפָּט כִּי תָבוֹא חֲכָמָה בְּלִבָּךְ וְהָיְתָ לְאִישׁ יִשְׂרָאֵל.
- (9) לֹא הִבִּינוּ אֶת-עֲצָתִי וְלֹא שָׁמְעוּ בְּקוֹלִי.
- (10) יַעַן אֲשֶׁר הָרִימוּתִי אֹתָךְ מִתּוֹךְ הָעָם וְנָתַן אֹתָךְ רֹאשׁ עַל-עַמִּי וְלֹא הָיְתָ כְּעַבְדִּי דָוִד אֲשֶׁר שָׁמַר אֶת-מִצְוֹתַי וְאֲשֶׁר הִלֵּךְ אַחֲרַי לְבָבוּ לַעֲשׂוֹת רַק הִשָּׁר בְּעֵינַי, וְתַעַשׂ הָרַע בְּעֵינַי וְאוֹתִי הִשְׁלַכְתָּ אַחֲרָיָה הִנְנִי מִבֵּיא רָעָה עַל-בֵּיתְךָ וּבְעָרְתִּי אַחֲרָיָה עַד-תִּמָּה.

(f) Translate into Hebrew:

1. He will give rest to his people when he has settled them in the new city.
2. I brought them to the place I had prepared for them and left them there.
3. Where did the men prepare the camp?
4. I shall go with you and give you rest.
5. Do not raise your voice lest they hear and come and slay us.
6. As he led us into exile, thus will he bring us back.
7. He will teach us many new songs so that we may give thanks to the Lord.

(g) Reading: Rahab and the Spies (Joshua 2:1-11).

- (1) וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֵי-נֹחַ מִן-הַשָּׂטִים שְׁנַיִם אַנְשִׁים מְרַגְלִים חָרָשִׁי לֵאמֹר לְכוּ רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְלִכּוּ וַיָּבֹאוּ בֵּית אִשָּׁה זוֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ-שָׁמָּה:
- (2) וַיֹּאמֶר לְמַלְךְ יְרִיחוֹ לֵאמֹר הִנֵּה אַנְשִׁים בָּאוּ הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחְפֹּר אֶת-הָאָרֶץ:
- (3) וַיִּשְׁלַח מַלְכֵךְ יְרִיחוֹ אֶל-רַחַב לֵאמֹר הוֹצִיָּאִי הָאֲנָשִׁים הַבָּאִים אֵלֶיךָ אֲשֶׁר-בָּאוּ לְבֵיתְךָ כִּי לַחְפֹּר אֶת-כָּל-הָאָרֶץ בָּאוּ:
- (4) וַתִּקַּח הָאִשָּׁה אֶת-שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנוּ וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאֵין הֵמָּה:
- (5) וַיְהִי הַשָּׁעַר לְסָגוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אָנָּה הִלְכוּ הָאֲנָשִׁים רֹדְפוֹ מִהָרָאֲחִרֵּיהֶם כִּי תִשְׁיֹגוּם:
- (6) וְהִיא הֶעֱלָתָם הַגָּגָה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ הָעֹרְכוֹת לָהּ עַל-הַגָּג:
- (7) וְהָאֲנָשִׁים רֹדְפוֹ אַחֲרֵיהֶם דָּרָךְ הַיְרֵדָן עַל הַמַּעְבְּרוֹת וְהַשָּׁעַר סָגְרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם:
- (8) וְהָמָּה טָרִם יִשְׁכְּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל-הַגָּג:
- (9) וַתֹּאמֶר אֶל-הָאֲנָשִׁים יָדַעְתִּי כִּי-נָתַן יְהוָה לָכֶם אֶת-הָאָרֶץ וְכִי נָפְלָה אִימַתְכֶם עָלֵינוּ וְכִי נִלְמְדוּ¹⁰ כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם:
- (10) כִּי שָׁמְעֻנוּ אֵת¹¹ אֲשֶׁר-הוֹבִישׁ¹² יְהוָה אֶת-מִי יָם-סוּף¹³ מִפְּנֵיכֶם בְּצִאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר¹⁴ עָשִׂיתֶם לְשְׁנֵי מַלְכֵי הָאֲמֹרִי¹⁵ אֲשֶׁר בְּעֶבֶר¹⁶ הַיְרֵדָן לְסִיחֹן וּלְעוֹג אֲשֶׁר הִחְרַמְתֶּם אוֹתָם:
- (11) וְנִשְׁמַע וַיִּמָּס לְבָבָנוּ וְלֹא קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִים בְּשִׁמְיָם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת:

(to be continued)

Notes to the Reading:

1. A difficult word, probably meaning "secretly"
2. חָפַר to dig, search out, explore
3. "and she hid them" (צָפַן to hide)
4. תִּשְׁיֹגוּם = תִּשְׁיֹגוּם
5. הֶעֱלָתָם = הֶעֱלָתָם
6. "and she hid them" (טָמַן to hide)
7. "stalks of flax" lit. "flax (פִּשְׁתִּים) of the tree". Note that פִּשְׁתִּים is feminine
8. Often used thus without a preposition in the meaning "by way of"

INTRODUCTION TO BIBLICAL HEBREW

9. "as far as the fords" (sing. מַעְבְּרָה)
10. "(they) have melted away"
11. אֵת marks the אֲשֶׁר clause as the object of שָׂמַעְנוּ.
12. הִבֵּישׁ to dry up (root יָבַשׁ cf. יַבְשָׁה)
13. יַם־סוּף The Red Sea; lit. "sea of reeds"
14. "that which"
15. Amorite
16. יַעֲבֹר the other side

LESSON 48

172. Hiphil Verbs: Stems and Inflection (concluded).

Hiphil verbs from geminate roots have the following stems:

Root Type	Perfect	Imperfect	Converted Impf.	Imperative	Inf. Constr.
Geminate Also II/III-gutt.	הִסַּב הִרַע	יִסַּב יִרַע	וַיִּסַּב וַיִּרַע	הִסַּב הִרַע	הִסַּב הִרַע
		Inf. Abs.	Participle		
		הִסַּב הִרַע	מִסַּב מִרַע		

Note the general (but not consistent) replacement of \bar{e} by a in the final stem syllable before a guttural. In inflection the \bar{e} appears before the guttural whenever the non-guttural counterpart has i :

PERFECT

הִסַּב	הִסַּבּוּ	הִרַע	הִרַעוּ
הִסַּבָּה		הִרַעָה	
הִסַּבּוֹתָ	הִסַּבּוֹתֶם	הִרַעּוֹתָ	הִרַעּוֹתֶם
הִסַּבּוֹתִי	הִסַּבּוֹתֶיךָ	הִרַעּוֹתִי	הִרַעּוֹתֶיךָ
הִסַּבּוֹתֵינוּ	הִסַּבּוֹתֵיכֶם	הִרַעּוֹתֵינוּ	הִרַעּוֹתֵיכֶם

INTRODUCTION TO BIBLICAL HEBREW

IMPERFECT

יָסַב	יֹסֵבּוּ	יָרַע	יֹרְעוּ
תָּסַב	תֹּסְבִינָה	תָּרַע	תֹּרְעִינָה
תָּסַב	תֹּסְבוּ	תָּרַע	תֹּרְעוּ
תִּסְבֶּי	תִּסְבִּינָה	תִּרְעִי	תִּרְעִינָה
אָסַב	אֹסְבִי	אָרַע	אֹרְעוּ

IMPERATIVE

הָסַב	הֹסְבוּ	הָרַע	הֹרְעוּ
הִסְבֵּי	(הִסְבִּינָה)	הִרְעִי	(הִרְעִינָה)

INF. CONSTRUCT

הָסַב	הָרַע
הִסְבִּי	הִרְעִי
הִסְבֵּךְ	הִרְעֵךְ

PARTICIPLE

מָסַב	מֹסְבִים	מָרַע	מֹרְעִים
מִסְבָּה	מִסְבוֹת	מִרְעָה	מִרְעוֹת

Deviant forms are attested, most frequently those showing a doubling of the first root consonant, such as יָסַב (for יֹסֵבּוּ). Compare the similar confusion in Qal verbs from these same roots (§126).

173. Verbal Hendiadys and Related Idioms.

In the construction

וַיָּשָׁב וַיִּבְךְּ and he wept again

the two verbs are simply coordinated, both having the form as required by the narrative sequence in which they occur, but in meaning the first serves to qualify the second and is best translated adverbially in English. The verbs most commonly used in this way in Hebrew are:

- שָׁב to do something again
- הוֹסִיף to do something again
- הוֹאִיל to do something willingly, voluntarily; to be content to do; the imperative is virtually equivalent to "please"
- מָהֵר to do something quickly
- הִשְׁכִּים to do something early in the day
- הִרְבָּה to do something much or a lot

Examples:

וַיִּקַּח אַבְרָהָם אִשָּׁה (Gen. 25 : 1) And Abraham took another wife.

- לו הוֹאֲלֵנוּ וְנִשְׁבַּ בְּעֶבֶר הַיַּרְדֵּן (Joshua 7 :7) Would that we had been content to dwell on the other side of the Jordan.
- וַיָּשָׁב וַיֵּלֶן שָׁם (Judges 19 :7) And he again spent the night there.
- וּמְהֵרָתָם וְהוֹרְדָתָם אֶת-אָבִי הֵנָּה (Gen. 45 :13) And you shall quickly bring my father down here.
- וְהִשְׁכַּמְתָּם וְהִלַּכְתָּם לְדַרְכְּכֶם (Gen. 19 :2) And early in the morning you will go on your way.

The two verbs may have no conjunction between them. This construction, termed asyndetic, is common with imperative, rare with narrative forms:

- אֲשׁוּבָה אֶרְעֶה צֹאנְךָ (Gen. 30 :31) I will again tend your sheep.
- שׁוּב שֹׁכֵב (I Sam. 3 :5) Lie down again.
- אוֹסִיף אֲבַקֶּשְׁנוּ עוֹד (Prov. 23 :35) I will again search for him.
- כִּי הוֹאִיל הִלֵּךְ אַחֲרֵי-צֹר (Hosea 5 :11) For he has willingly gone after filth.
- הוֹאֵל קַח כֶּכְרִים (II Kings 5 :23) Be content to take two talents.
- מָה רָאִיתָם עָשִׂיתִי מִהֲרוּ עֲשׂוּ כַּמוֹנִי (Judges 9 :48) What you have seen me do quickly do likewise.

Most of these same verbs may also occur with a following complementary infinitive usually with לְ:

- כִּי יָשׁוּב יִהְיֶה לְשׂוֹשׁ עֲלֶיךָ (Deut. 30 :9) For the Lord will again rejoice over you.
- וַיֹּאֵל מֹשֶׁה לְשֹׁכֵת אֶת-הָאִישׁ (Ex. 2 :21) And Moses was content to stay with the man.
- וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ (Gen. 18 :7) And he quickly prepared it.
- מִהֲרוּ לָלֶכֶת (II Sam. 15 :14) Go quickly.

The two verbs may function together in complementary usage after another verb:

- לֹא יוּכַל ... לָשׁוּב לְקַחְתָּהּ (Deut. 24 :4) He will not be able to take her back again.

Rarely more than one may appear before the main verb:

- וַיִּמְהָרוּ וַיִּשְׁפְּרוּ וַיֵּצְאוּ (Joshua 8 :14) And early in the morning they went forth quickly...

The verbs הֵלֵךְ and קָם, especially the former, are employed in a similar construction where a literal translation is awkward or impossible. וַיֵּלֶךְ so used seems to do little more than give a slight emphasis to the fact that some activity is about to begin, corresponding to English "then, thereupon;" the imperative often corresponds to "come, come now, so." E.g.

INTRODUCTION TO BIBLICAL HEBREW

קוּם-נָא שִׁבָּה (Gen. 27:19) Come now and sit... (hardly "arise and sit...").

קוּם עֲשֵׂה-לָנוּ אֱלֹהִים (Ex. 32:1) Come, make for us a god who...

174. Vocabulary 48.

- VERBS:**
- הָרַע (root רעע) to injure, hurt (dir. obj. or with לְ/בִּי); to act wickedly, badly.
 - הִסִּב (root סבב) to turn, turn away, turn around (all trans.); to cause to go around.
 - הִחֵל (root חלל) to begin (usually followed by a complementary inf.).
 - הִפָּר (root פּרר) to break, vitiate, annul.
 - הִשְׁכִּים to do something early in the day (see §173).
 - הוֹאִיל to be willing or content to do something (see §173).
 - נִשְׁבַּע (Niphal) to swear (an oath); to promise (something) by an oath.
 - הִשְׁבִּיעַ (Hiphil) to cause to take an oath.
 - חָיָה (Piel) to let live, to revive, restore to life.
 - הִחְיָה (Hiphil) idem (not used in the imperfect).
 - פָּגַע (יִפְגַּע) to meet, encounter (with dir. obj. or בִּי).
- NOUNS:**
- שְׂבוּעָה (pl. -ֹת) oath
 - חוֹמָה (pl. -ֹת) wall of a city.
 - דֶּלֶת (w. suff. דִּלְתִּי; dual דִּלְתַּיִם; pl. דִּלְתוֹת) door (of house or room).
- PREPOSITIONS:**
- בְּעַד through. The translation of this preposition varies widely. After verbs of prayer or entreaty it has the meaning "for, on behalf of." Note its use with verbs of closing:
- וַיִּסְגְּרוּ בְּעַדָם and they shut themselves in
- סָגַר יְהוָה בְּעַד רַחֲמָהּ the Lord had closed up her womb
- It also has the sense of "around, surrounding" as in
- וְאַתָּה מָגֵן בְּעַדִּי You are a shield surrounding me.
- עַל-יָד beside, in the company of, to the side of.

Exercises:

(a) Translate:

- | | |
|--|--|
| (1) הִפְרוֹתִי אֶת-מִצְוֹתַי. | (6) וַיִּפָּר אֶת-בְּרִיתוֹ עִמִּי. |
| (2) לֹא נָתַן אֹתוֹ יְהוָה לְהָרַע עַמִּדִּי. | (7) יִחָלּוּ לְהִבִּין בְּדַבְּרֵי אֱלֹהִים. |
| (3) וַיַּעַשׂ הַמֶּלֶךְ הָרַע בְּעֵינֵי יְהוָה | (8) יִרְעוּ דְבָרֵיהֶם כִּי יִרְעוּ. |
| וַיִּרַע מְכַל אֲשֶׁר לִפְנָיו. | (9) הִחְלֹנּוּ לְעֶרְךָ מִלְחָמָה. |
| (4) הִחֲלִי לְבַכּוֹת וּלְקַרֵּעַ אֶת-בְּגָדֵיהֶם. | (10) וַיִּסֵּב אֶת-עֵינָיו מִהִמָּרָאָה. |
| (5) וַתִּחַל לְזַנוֹת וּלְהָרַע. | |

(b) Translate into Hebrew using the constructions treated in §173.

1. and we shall bring again.
2. they were content to rest.
3. I arranged it quickly.
4. and early in the day he removed them.
5. and he struck him again.
6. and he prepared again.
7. and they quickly brought it.
8. be content to bring them back.

(c) Translate:

- (1) וַיִּשְׁכְּם וַיַּעֲמֵד עַל־יַד דֶּרֶךְ הַשָּׁעַר.
- (2) וַיִּשְׁלַח הַמֶּלֶךְ לֵאמֹר לְךָ פָּנַע בּוֹ וְהִכִּיתָ אוֹתוֹ וַיָּמוּת.
- (3) וְהָאִישׁ מָהֵר וַיָּבֹא וַיַּגֵּד אֶת־הַדְּבָרִים לַפֶּהֱן.
- (4) וְהָיָה בְּסִבְנוֹ אֶת־הָעִיר וַנִּפְּלָה חוֹמָתָהּ.
- (5) הָרַבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה.
- (6) וַיָּבֹאוּ הַבָּיִת וַיִּסְגְּרוּ אֶת־הַדֶּלֶת בַּעֲדָם.
- (7) וַיִּשְׁכְּם דָּוִד הוּא וְאֲנָשָׁיו לָלֶכֶת בְּבֹקֶר לָשׁוּב אֶל־הָאָרֶץ הַהִיא.
- (8) בַּיּוֹם הַהוּא יָצְיָה אֶת־הַמַּתִּים וְלֹא יָהִי עוֹד הַמָּוֶת.
- (9) מִהֵרָו לָלֶכֶת פֶּן־יִמָּהֵר וְהָשִׁיג אֹתָנּוּ.
- (10) הֲלֹא נִשְׁבַּעְתִּי לָכֶם כִּי אֶלְחָם אִתְּכֶם. לָמָּה לֹא הֵאֱמַנְתֶּם אֶת־דְּבָרֵי שְׁבוּעָתִי.
- (11) הוֹאִילָה לְבָרֶךְ אֶת־בֵּית עַבְדְּךָ לִהְיוֹת לְעוֹלָם.
- (12) וַתִּשָּׁבַע אַתָּם כִּי לֹא יִרְצָחוּ אֹתָהּ וְאֶת־בֵּית אֲבִיהָ.

(d) Reading: Joshua 2:12-24. Rahab and the Spies (concluded).

- (12) וַעֲתָה הִשָּׁבְעוּ־נָא לִי בִיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חֶסֶד וַעֲשִׂיתֶם גַּם־אִתָּם עִם־בֵּית אָבִי חֶסֶד וְנִתַּתֶּם לִי אוֹת אֲמַת:
- (13) וְהַחַיִּיתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אָחִי וְאֶת־אֲחִיוֹתָי וְאֵת כָּל־אֲשֶׁר לָהֶם וְהַצַּלְתֶּם אֶת־נַפְשֵׁינוּ מִמָּוֶת:
- (14) וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נִפְשָׁנוּ תַחַתִּיכֶם לָמוּת: אִם לֹא תִגִּידוּ אֶת־דְּבָרֵנוּ זֶה וְהָיָה בְּתַת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וְאֲמַת:
- (15) וַתֹּרְדֵם⁴ בַּחֲבֵל⁵ בַּעַד הַחֲלוֹן⁶ כִּי בֵיתָה בְּקִיר הַחוֹמָה וּבְחוֹמָה הִיא יוֹשְׁבָת:
- (16) וַתֹּאמֶר לָהֶם הִהָרָה לָכוּ פֶן־יִפְּגְעוּ בָכֶם הָרֹדְפִים וְנַחֲבַתְמִי שָׁמָּה שְׁלֹשֶׁת יָמִים עַד שֶׁבֶ⁸ הָרֹדְפִים וְאַחֲרָי תֵּלְכוּ לְדֶרֶכְכֶם:
- (17) וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נָקִים⁹ וְאֶנְחֵנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשָּׁבַעְתָּנוּ:
- (18) הִנֵּה אֲנֵחֵנוּ בָּאִים בָּאָרֶץ אֶת־תַּקְנֵת חוּט הַשָּׁנִי הַזֶּה¹⁰ תִּקְשְׁרִי בַחֲלוֹן אֲשֶׁר הוֹרְדְתָנוּ¹² בּוֹ וְאֶת־אֲבִיךָ וְאֶת־אִמְךָ וְאֶת־אֲחִיךָ וְאֵת כָּל־בֵּית אֲבִיךָ תִּסְפֶּי אֵלֶיךָ הַבָּיְתָה:
- (19) וְהָיָה כָּל־אֲשֶׁר־יֵצֵא מִדִּלְתִּי בַיַּתְךָ הַחוּצָה דָּמוֹ בְּרָאשׁוֹ וְאֶנְחֵנוּ נָקִים וְכָל־אֲשֶׁר יִהְיֶה אִתְּךָ בַּבַּיִת דָּמוֹ בְּרָאשׁוֹ אִם־יָד תִּהְיֶה־בּוֹ:
- (20) וְאִם־תִּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נָקִים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשָּׁבַעְתָּנוּ:¹³
- (21) וַתֹּאמֶר כְּדִבְרֵיכֶם כֵּן־הוּא וַתִּשְׁלַחֶם¹⁴ וַיֵּלְכוּ וַתִּקְשֶׁר אֶת־תַּקְנֵת הַשָּׁנִי בַחֲלוֹן:

INTRODUCTION TO BIBLICAL HEBREW

- (22) וַיָּלְכוּ וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרִדְפִים וַיִּבְקְשׁוּ הָרִדְפִים בְּכָל־
הָדֶרֶךְ וְלֹא מָצְאוּ:
- (23) וַיֵּשְׁבוּ שְׁנֵי הָאֲנָשִׁים וַיְרִדוּ מִהָרָר וַיַּעֲבִרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בֶּן־נֹחַן וַיְסַפְּרוּ־לוֹ אֵת כָּל־
הַמַּצָּאוֹת¹⁵ אוֹתָם:
- (24) וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגַּו¹⁶ כָּל־יֹשְׁבֵי הָאָרֶץ
מִפְּנֵינוּ:

Notes to the reading:

1. "my sisters"
2. "our lives in exchange for yours"
3. Note the absence of the article on זוּה.
4. וַתֹּרֶד אֹתָם = וַתֹּרֶדָם
5. חֵבֶל a rope
6. חֲלוֹן a window
7. נִחְבְּתָם = נִחְבָּאתָם from נִחְבָּא to hide (oneself)
8. שׁוּב alternate inf. construct for שׁוֹב
9. Take adverbially as "afterwards".
10. נָקִי innocent, guiltless. Verse 17 seems to be displaced; see vs. 20 below.
11. "this line of scarlet thread"
12. הוֹרִדְתָּנוּ = הוֹרִדְתָּ אֹתָנוּ
13. הִשְׁבַּעְתָּנוּ = הִשְׁבַּעְתָּ אֹתָנוּ
14. וַתִּשְׁלַח אֹתָם = וַתִּשְׁלַחְהֶם
15. in the sense "befall"
16. "they have melted away"

LESSON 49

175. The Hophal.

As in the Piel-Pual relationship, there is for each Hiphil verb a passive counterpart of the type called Hophal. The form is characterized by an *u*-vowel in the first stem syllable and *a* in the second. The exact nature of the first vowel depends on the root type, as is seen from the following synopsis:

Root Type	Hiphil Verb	Hophal		
		Perfect	Imperfect	Participle
Regular	הִשְׁמִיד	הִשְׁמַד	יִשְׁמַד	מִשְׁמַד
I-gutt.	הִעֲמִיד	הִעֲמַד	יִעֲמַד	מִעֲמַד
I-Nun	הִגִּיד	הִגַּד	יִגַּד	מִגַּד
III-Aleph	הִמְצִיא	הִמְצַא	יִמְצַא	מִמְצַא
I-Yodh/ Waw	הוֹרִיד	הוֹרַד	יוֹרַד	מוֹרַד
III-Hē	הִבְנֶה	הִבְנֶה	יִבְנֶה	מִבְנֶה
Hollow	הִקִּים	הוֹקֵם	יֹקֵם	מוֹקֵם
Geminate	הִסָּב	הוֹסֵב	יֹסֵב	מוֹסֵב

The following samples of their inflection will suffice for the remainder:

PERFECT

הִשְׁמַד	הִעֲמַד	הִבְנֶה	הוֹקֵם
הִשְׁמַדָּה	הִעֲמַדָּה	(ho'om-) הִבְנַתָּה	הוֹקְמָה
הִשְׁמַדְתָּ...	הִעֲמַדְתָּ...	הִבְנִיתָ...	הוֹקְמָתָ...

INTRODUCTION TO BIBLICAL HEBREW

IMPERFECT

יָשַׁמַּד	יַעֲמַד	יִבְנֶה	יִקַּם
תִּשְׁמַד־י	תַּעֲמַד־י (to'om-)	תִּבְנֶי	תִּקַּמ־י
תִּשְׁמַדְנָה	תַּעֲמַדְנָה	תִּבְנֶינָה	תִּקַּמְנָה

PARTICIPLE

מִשְׁמַד	מַעֲמַד	מִבְנֶה	מִקַּם
מִשְׁמַדָּה / מִשְׁמַדֶּת	מַעֲמַדָּה / מַעֲמַדֶּת	מִבְנֶה	מִקַּמָּה / מִקַּמֶּת
מִשְׁמַדִּים	מַעֲמַדִּים	מִבְנֵים	מִקַּמִּים
מִשְׁמַדוֹת	מַעֲמַדוֹת	מִבְנוֹת	מִקַּמוֹת

As the passive of the Hiphil, the Hophal offers no problems in translation when the Hiphil is a simply transitive verb:

הִשְׁמִיד	he destroyed	הֻשְׁמַד	he was destroyed
הִשְׁלִיךְ	he threw	הֻשְׁלַךְ	he was thrown
הוֹרִיד	he brought down	הוּרַד	he was brought down

But when the Hiphil verb is capable of a double object construction, it is the causative portion of the meaning which is rendered passive in the Hophal:

הִרְאָה אֶת-הָאִישׁ אֶת-הָאוֹר He showed the man the light. (lit. he *caused the man* to see the light).

הִרְאָה הָאִישׁ אֶת-הָאוֹר The man was shown the light. (lit. *the man was caused* to see the light).

הָעָבִיר אֶת-הָעָם אֶת-הַנָּהָר He brought the people across the river.

הָעָבִיר הָעָם אֶת-הַנָּהָר The people were brought across the river.

Or, when one of the two possible objects is omitted (cf. §157a):

הָעָבִיר אֶת-הָעָם He led the people across.

הָעָבִיר הָעָם The people were led across.

הִרְאָה אֶת-הָאוֹר He showed the light. (lit. he *caused the light* to be seen)

הִרְאָה הָאוֹר The light was shown. (lit. *the light was caused* to be seen).

Note, too, the impersonal construction with the retention of אֶת (cf. §154 end):

הִגִּד לוֹ אֶת-הַדְּבָרִים He was told the words.

176. Vocabulary 49.

VERBS:	מָשַׁל (יִמְשַׁל)	to rule, have dominion over (obj. with בְּ)
	יָשַׁר (יִישַׁר)	to be pleasing, agreeable
	קָצַף (יִקְצֹף)	to be(come) angry (עַל against)
	שָׁכַן (יִשְׁכֹּן)	to settle down, dwell
	חָזַק (יִחְזַק)	to become strong, firm, hard
	הָגָה (יִהְגֶּה)	to mutter, roar, moan, sigh; to meditate, imagine

NOUNS:	אַרְיֵה	(no pl.)	} lion
	אַרְיֵי	(pl. אַרְיֹת)	
	עֵת	(w. suff. עֵתִי; pl. -îm or -ôl) time, appointed time (f.).	
	גִּדִּי	(pl. גִּדִּיִּים; constr. גִּדִּי) kid	
	עֵדָה	(no pl.) congregation, assembly	
OTHER:	בַּחוּר	(pl. irreg. בַּחוּרִים) young man	
	עָרֵל	(adj.) uncircumcised; (fig.) inept, deficient	
	עַל-כֵּן	(adv.) therefore	

PROPER NAMES: שָׁמְשׁוֹן Samson

תִּמְנָתָה Timnah (or Timnathah), a town held by the Philistines;
exact location unknown

פְּלִשְׁתִּים The Philistines

Exercises:

(a) Transform each of the following sentences into the passive, replacing the Hiphil verb with the Hophal according to the example:

הֵבִיא אֶת-הָאִישׁ he brought the man → הוּבָא הָאִישׁ the man was brought

- | | |
|--|---|
| (1) הִסִּיר אֶת-הַכְּלִי מֵעַל הַמִּזְבֵּחַ. | (6) הֵעֲלָה אֶת-הַפָּרָה עַל-הַמִּזְבֵּחַ. |
| (2) נִיכּוּ אֶת-הָאֲנָשִׁים. | (7) הִגִּיד לוֹ אֶת-דְּבָרֵי הַסָּרִיס. |
| (3) הוֹשִׁיב אֶת-הָעַם שָׁם. | (8) הִשְׁלִיךְ אֶת-הָאִישׁ מֵעַל הַחוֹמָה. |
| (4) הוֹרִידָה אֶת-הָאֲנָשִׁים מִן-הַגֶּגֶז. | (9) הִרְאִיתִי אֶתְכֶם גְּפִלְאוֹת רַבּוֹת. |
| (5) הוֹצִיא אֶת-הָרִשְׁעִים הוֹצֵה. | (10) יָבֵא אֹתוֹ אֶל-הַהִיכָל. |

(b) Translate:

- | | | |
|----------------------|-----------------------|----------------------------|
| (1) הִצְלִינוּ | (5) הָעַם הַמְּגֻלָּה | (9) הָעֶבְדוּ |
| (2) הָעֲמִדוּ | (6) הוֹסֵרְתִי | (10) הָאֲנָשִׁים הַמָּכִים |
| (3) הִגְשָׁה | (7) יוֹכֵלוּ | (11) יוֹסֵרוּ |
| (4) הָאִישׁ הַמוֹבָא | (8) הָעַם הַמוֹשָׁב | (12) הַבְּרִית הַמוֹפָּרָה |

(c) Translate:

- (1) הַמֶּשֶׁל תִּמְשַׁל בָּנוּ.
- (2) אַתָּה אֵתָּה לְאִשְׁרֵי בְּעִינִי.
- (3) יְהִי כְרֹאוֹתוֹ אֶת-הָאֲנָשִׁים וַיִּקְצֹף עֲלֵיהֶם.
- (4) חֲזוֹק הָרָעַב בְּכָל-הָאָרֶץ בָּעֵת הַהִיא.
- (5) כָּאִרִי אֲרֹדֶף אַחֲרֵי שְׂנְאֵי וְעֲלֵיהֶם אֶהְגֶּה כְּאִשְׁרֵי יְהִיגָה אֲרִיָּה.
- (6) וַיִּשֶׁר הַדָּבָר בְּעִינֵי הַמֶּלֶךְ.
- (7) חֲזָקוּ וְאַל-תִּירְאוּ כִּי אֲנִי אֶתְכֶם.
- (8) וּבְתוֹרַת יְהוָה יְהִיגָה יוֹמָם וּלְיָלָה.
- (9) אֶל-תִּקְצֹף עָלַי אָבִי כִּי לֹא חָטָאתִי לָךְ.
- (10) מֶשֶׁל יוֹסֵף בְּכָל-אָרֶץ מִצְרַיִם.
- (11) וַיַּחְזֹק לֵב פֶּרַעַה וַיִּמָּאֵן לְשַׁלַּח אֶת-הָעֶבְרִיִּים.
- (12) עַל-כֵּן לֹא יָקוּמוּ רָשָׁעִים בַּעֲדַת צַדִּיקִים.

(13) וכן דבר משה אל-כל-עדת ישראל.

(14) ויטבח את-הגדי וישם אתו מנחה על-המזבח.

(d) Write in Hebrew:

1. The statute was annulled.
2. The work was begun but not finished.
3. He was made to swear that he would return early on the fourth day.
4. He fell from the wall and died.
5. He was taken outside the city and there was put to death (lit. was caused to die).
6. She stood beside the door until they had departed.

(e) Reading: Judges 14:1–10. Samson and the Riddle.

- (1) וירד שמשון תמננה וירא אשה בתמננה מבנות פלשתים:
- (2) ויעל ויגד לאביו ולאמו ויאמר אשה ראיתי בתמננה מבנות פלשתים ועתה קחו אותה לי לאשה:
- (3) ויאמר לו אביו ואמו האין בבנות אחיה ובכל-עמי אשה כי אתה הולך לקחת אשה מפלשתים הערלים ויאמר שמשון אל-אביו אותה קח-לי כי-היא ישרה בעיני:
- (4) ואביו ואמו לא ידעו כי מיהו היא כי-תאנה¹ הוא-מבקש מפלשתים ובעת ההיא פלשתים משלים בישראל:
- (5) וירד שמשון ואביו ואמו תמננה ויבאו עד-כרמי תמננה והנה כפיר² אריות שאג³ לקראתו:
- (6) ותצלח עליו רוח יהוה וישסעהו⁴ כשסע הגדי ומאומה אין בידו ולא הגיד לאביו ולאמו את אשר עשה:
- (7) וירד וידבר לאשה ותישר בעיני שמשון:
- (8) וישב מימים לקחתה⁵ ויסר לראות את מפלת⁶ האריה והנה עדת דברים⁷ בגות⁸ האריה ודבש:
- (9) וירדהו⁹ אל-כפיו הלך הלך ואכל וילך אל-אביו ואל-אמו ויתן להם ויאכלו ולא הגיד להם כי מגות האריה רדה¹⁰ הדבש:
- (10) וירד אביהו אל-האשה ויעש שם שמשון משתה כי כן יעשו הבחורים:

(to be concluded)

Notes to the Reading:

1. "that it (i.e. the situation) was the Lord's doing"
2. תאנה opportunity (for a quarrel)
3. כפיר a young lion
4. שאג to roar
5. צלח to rush
6. שסע to rend, tear apart; "and he tore it apart"
7. The suffix is objective: "to take her"
8. מפלת carcass
9. דבורה (pl. -îm) bee(s)

10. גוּרִיָּה body
11. "and he scraped it"
12. "he had scraped"

LESSON 50

177. The Hithpael.

Relatively infrequent, Hithpael verbs are distinguished by the prefixal element *(h)it-* and the doubling of the second root consonant.

Root Type	Perfect	Imperfect	Imperative	Inf. Construct	Participle
Regular	הִתְגַּדֵּל	יִתְגַּדֵּל	הִתְגַּדֵּל	הִתְגַּדֵּל	מִתְגַּדֵּל
III- <i>Hē</i>	הִתְגַּלָּה	יִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	מִתְגַּלָּה
Geminate	הִתְפַּלֵּל	יִתְפַּלֵּל	הִתְפַּלֵּל	הִתְפַּלֵּל	מִתְפַּלֵּל

In regard to formation the following points should be noted:

(a) With roots beginning with a sibilant (צ ז ש שׁ ז ס) there is regularly a metathesis of this consonant and the *ת* of the prefix: **hitšammēr* > הִשְׁתַּמֵּר. A further assimilation takes place, wherein **-zt-* > *-zd-*, as in **hitzakkēr* > **hiztakkēr* > הִזְדַּקַּר; and **-št-* > *-st-* as in **hitšaddēq* > **histaddēq* > הִצִּטְדֵּק. Other assimilations occur sporadically, as in הִתְנַבֵּא for more regular הִתְנַבֵּא.

(b) With geminate roots the doubling of the middle root consonant is often given up, as in the Piel verb, when preceding a *שׁ*: הִתְחַנְּנוּ for הִתְחַנְּנוּ.

(c) Roots II-gutt, show either compensatory lengthening or virtual doubling, as in the Piel. E.g. הִתְרַאָּה but הִתְרַחֵם.

(d) The final stem syllable may have *a* instead of *ē*. This is normal before gutturals, optional elsewhere: הִתְרַאָּה, הִתְרַחֵם.

(e) With roots I-Waw/Yodh the original ו is sometimes preserved, as in התוכח (to argue) and התודע (to make oneself known): contrast התילד (to declare or claim a pedigree) and התיעץ (to conspire against), both with י.

(f) Hollow roots seldom occur as Hithpael verbs.

(g) Vestiges of a closely related verb type without the doubling of the second root consonant occur sporadically, especially in the verb התפקד (note the long ā and single ק).

Inflection is as follows:

PERFECT

התגדל	התגדלו	התגלה	התגלו	התפלל	התפללו
התגדלה		התגלתה		התפללה	
התגדלת	התגדלתם	התגלית	התגליתם	התפללת	התפללתם
התגדלת	התגדלתן	התגלית	התגליתן	התפללת	התפללתן
התגדלתי	התגדלתו	התגליתי	התגליתו	התפללתי	התפללתו

IMPERFECT

יתגדל	יתגדלו	יתגלה	יתגלו	יתפלל	יתפללו
תתגדל	תתגדלנה	תתגלה	תתגלינה	תתפלל	תתפללנה
תתגדל	תתגדלו	תתגלה	תתגלו	תתפלל	תתפללו
תתגדלי	תתגדלנה	תתגלי	תתגלינה	תתפללי	תתפללנה
אתגדל	נתגדל	אתגלה	נתגלה	אתפלל	נתפלל

IMPERATIVE

התגדל	התגדלו	התגלה	התגלו	התפלל	התפללו
התגדלי	התגדלנה	התגלי	התגלינה	התפללי	התפללנה

INF. CONSTRUCT

התגדל	התגלות	התפלל
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PARTICIPLE

מתגדל	מתגדלים	מתגלה	מתגלים	מתפלל	מתפללים
מתגדלה	מתגדלות	מתגלה	מתגלות	מתפללה	מתפללות
מתגדלת				מתפללת	

Hithpael verbs are intransitive and often have a reflexive or reciprocal meaning in relation to their active counterparts of the Qal, Piel, or Hiphil type from the same root. The following is a representative list:

- (a) Reflexive: התקדש to sanctify oneself (cf. קדש; הקדיש)
התגדל to magnify oneself (cf. גדל; הגדיל)
התחבא to hide oneself

INTRODUCTION TO BIBLICAL HEBREW

- (b) Reciprocal: הִתְרָאָה to see one another (cf. רָאָה)
הִתְדַּבֵּר to converse (cf. דִּבֶּר)
- (c) Indirect reflexive (i.e. to do something for one's self, for one's own benefit or to one's own detriment):
הִתְחַנֵּן to implore favor (cf. חָנַן)
הִתְפַּלֵּל to pray (see below)
הִצְטִיךְ to supply oneself with provisions (cf. צִיד
provision)
- (d) Iterative: הִתְהַלֵּךְ to walk back and forth; to go continually
- (e) Denominative: הִתְנַבֵּא to prophesy (cf. נָבִיא)
הִתְאַפָּךְ to become angry (cf. אָף; root אָפַךְ)

Classification is often difficult, owing to the lack of data. The verb הִתְפַּלֵּל (to pray) offers a good example. One's first inclination is to regard it as denominative from תְּפִלָּה (prayer), to which it is most closely related in form and meaning. This is too simple an approach, however, since nouns of the type תְּפִלָּה (with prefixed *t-*) are often associated with Hithpael verbs in Hebrew and would appear to be derived from them and not vice versa. There is no Qal verb פָּלַל but there are several poorly attested nouns, such as פָּלִיל (referee, judge, arbiter), which suggest that there was a root verb (Qal) at one time in the meaning "to arbitrate, mediate" or the like. The Piel verb פָּלַל (to mediate, act as an arbiter for) is a denominative from פָּלִיל. The Hithpael verb, then, would have the force of a causative/indirect-reflexive: "to cause a mediation (by seeking or asking) for oneself." It would thus belong to the same category as הִתְחַנֵּן. It is obviously necessary to learn the exact nuance of a Hithpael verb as part of vocabulary acquisition.

178. Vocabulary 50.

VERBS:	הִתְפַּלֵּל	to pray
	הִתְחַנֵּן	to seek or implore favor
	הִתְחַבֵּא	to hide oneself
	נִחַבֵּא	(יִחַבֵּא) to hide oneself
	הִתְהַלֵּךְ	to walk back and forth; to go continually or constantly
	הִתְנַבֵּא	to prophesy
	נָבִיא	(יִנַּבֵּא) to prophesy
	חָרַשׁ	(יִחְרַשׁ) to plow; to engrave
	פָּרַשׁ	(יִפְרַשׁ) to spread out (trans.)
	סָפַר	(יִסְפֹּר) to count
NOUNS:	מֵאָכַל	(no pl.) food
	מְשִׁיחַ	one who has been anointed, the Messiah
	עֹז	(w. suff. עֹזִי or עֹזִי) strength, might

תפלה	(pl. -ôl) prayer
עגל	(w. suff. עגלי; pl. -îm) calf
עגלה	(pl. -ôl) heifer

OTHER: עז (adj.) strong, mighty (see §22)

לולי (conj.) unless, if not

כה (adv.) thus (generally referring to what follows)

PROPER NAMES: אשקלון Ashkelon, an important Philistine city on the coast, about 12 miles north of Gaza.

Exercises:

(a) Translate:

- | | |
|-----------------------------|-------------------|
| (1) למה התחבאתם ממני | (7) התתפלל בעדי |
| (2) התחנן אלי וחזותי אתך | (8) מי המתנבאים |
| (3) הבחורים המתהלכים ברגליו | (9) נשמעה תפלתך |
| (4) ויחל להתנבא | (10) אנבא על-ביתך |
| (5) התפללתי אליו ולא שמע | (11) התבאי |
| (6) ויתחבאו כי יראו מאד | |

(b) Translate:

- (1) אבל אשמים אנחנו על-אחינו אשר ראינו צרת נפשו בהתחננו אלינו ולא שמענו.
- (2) ויגר לדוד לאמר מבקש אבי להמית אתך ועתה השמר נא בבקר ונחבאת.
- (3) והקימותי לי כהן נאמן, כאשר בלבבי ובנפשי יעשה, ובנתי לו בית נאמן והתהלך לפני משיחי כל-הימים.
- (4) חטאת יהודה חרושה על-לוח לבם.
- (5) ויפרשו את-שמלותיהם על-הארץ וישבו עליהן.
- (6) ויצא יהוה את-אברם החוצה ויאמר הבט-נא השמימה וספר הכוכבים, אם תוכל לספר אתם, ויאמר לו כה יהיה זרעך.
- (7) ויט משה את-ידו על-הים ויולך יהוה את-הים ברוח עזה כל-הלילה וישם את-הים ליבשה.
- (8) ויפרש את-כפיו אל-השמים ויתפלל.
- (9) וישמעו את-קול יהוה אלהים מתהלך בגן ויתחבאו האדם ואשתו מפני יהוה אלהים בתוך עץ הגן.
- (10) ואתחנן אל-יהוה בעת ההוא לאמר אדני יהוה אתה החלית להראות את-עבדך את-עזה ואת-ידך החזקה כי מי אל בשמים ובארץ אשר יעשה כאשר אתה עשה.

(c) Write in Hebrew:

1. The lion was slain and his carcass (מפלת) was cast to the side of the road.
2. They searched all that evening but were not able to find the lost kid.
3. There was at that time no king ruling over Israel.
4. We were content to settle down there.
5. Be strong, therefore, and do not flee from your enemies.

INTRODUCTION TO BIBLICAL HEBREW

6. The congregation will be destroyed.

7. There was no one prophesying in the land in those days.

(d) Reading: Judges 14:11–20. Samson and the Riddle.

- (11) וַיְהִי כִּרְאוֹתָם אוֹתוֹ וַיִּקְחוּ שְׁלֹשִׁים מְרָעִים וַיְהִיו אִתּוֹ:
 (12) וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן אַחֲדָה־נָּא² לָכֶם חִידָה³ אִם־הִגִּד תִּגְדּוּ אוֹתָהּ לִי שִׁבְעַת יָמֵי
 הַמִּשְׁתָּה וּמִצָּאתֶם וְנִתְּתִי לָכֶם שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלִפּוֹת⁴ בְּגָדִים:
 (13) וְאִם־לֹא תוּכְלוּ לְהִגִּיד לִי וְנִתְּתָם לִי שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלִיפּוֹת בְּגָדִים וַיֹּאמְרוּ לוֹ
 חֲדָה חִידָתְךָ וְנִשְׁמָעָנָה:⁷
 (14) וַיֹּאמֶר לָהֶם מִהֲאֵכֶל יֵצֵא מֵאֵכֶל וּמִעֵז יֵצֵא מִתּוֹק⁸ וְלֹא יָכֹלוּ לְהִגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:
 (15) וַיְהִי בַּיּוֹם הַשְּׂבִיעִי וַיֹּאמְרוּ לְאַשֶׁת שְׁמֹשׁוֹן פֹּתִי⁹ אֶת־אִישׁךָ וַיַּגֵּד־לָנוּ אֶת־הַחִידָה פֶּן־נִשְׂרֹף
 אוֹתְךָ וְאֶת־בֵּית אָבִיךָ בָּאֵשׁ הַלַּיְלָה־שֵׁנִי¹⁰ קָרָאתֶם לָנוּ הַלֵּא:¹¹
 (16) וַתִּבֶּךְ אִשְׁתּוֹ שְׁמֹשׁוֹן עָלָיו וַתֹּאמֶר רַק שְׁנֵאתָנִי¹² וְלֹא אָהַבְתָּנִי¹³ הַחִידָה חֲדָתָהּ לִבְנֵי עַמִּי
 וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלָךְ אֲנִיד:
 (17) וַתִּבֶּךְ עָלָיו שִׁבְעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתָּה וַיְהִי בַּיּוֹם הַשְּׂבִיעִי וַיַּגֵּד־לָהּ כִּי
 הִצִּילָתָהּ¹⁴ וַתִּגֵּד הַחִידָה לִבְנֵי עַמָּה:
 (18) וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׂבִיעִי בְּטָרֶם יָבֹא הַחֲרָסָה¹⁵ מִה־מִּתּוֹק מִדְּבַשׁ וּמִה עֵז
 מֵאָרִי וַיֹּאמֶר לָהֶם לֹלֵא חֲרָשְׁתֶּם בְּעִגְלָתִי לֹא מִצָּאתֶם חִידָתִי:
 (19) וַתִּצְלַח¹⁶ עָלָיו רוּחַ יְהוָה וַיִּרַד אֲשָׁקְלוֹן הַיָּד מֵהֶם שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת־חֲלִיצוֹתָם¹⁷
 וַיִּתֵּן הַחֲלִיפּוֹת לְמַגִּידֵי הַחִידָה וַיַּחַר אָפוּ וַיַּעַל בֵּית אָבִיהֶם:
 (20) וַתְּהִי אִשְׁתּוֹ שְׁמֹשׁוֹן לְמִרְעָהוּ¹⁸ אֲשֶׁר רָעָה¹⁸ לוֹ:

Notes to the Reading:

- | | |
|--|---|
| 1. מְרָע. companion | 11. הֵלֵם probably a mistake for הֵלֵם, but it may be taken literally as an emphatically placed interrogative: "You've summoned us... haven't you?" |
| 2. חִידָה (יְחִיד) to propound a riddle | 12. שְׁנֵאתָנִי = שָׂנֵאתָ אֹתִי |
| 3. חִידָה a riddle | 13. אָהַבְתָּנִי = אָהַבְתָּ אֹתִי |
| 4. Notice the temporal expression without a preposition: "during the seven days..." | 14. הִצִּילָתָהּ "she harrassed (הִצִּיק) him" |
| 5. סָדִין a linen garment | 15. An uncertain expression; probably "before the sun had set" |
| 6. חֲלִיפָה a change (of clothing) | 16. צָלַח to rush |
| 7. וְנִשְׁמָעָנָה = וְנִשְׁמָעָה אֹתָהּ | 17. חֲלִיצָה armor |
| 8. מִתּוֹק sweet | 18. רָעָה to be a companion to, to be "best man" |
| 9. פֹּתִי to lure, entice, beguile | |
| 10. הַלַּיְלָה־שֵׁנִי = הָ + לַ + יָּרֵשׁ + suff. 1st pers. pl.: "have (you summoned us) in order to dispossess us?" | |

LESSON 51

179. The Qal Passive.

There are several forms, taken by the Masoretes as Pual or Hophal, which must rather be viewed as survivors of an obsolete passive of the Qal.

PERFECT	IMPERFECT	
לָקַח	יִקַּח	to be taken
יָלַד	—	to be born
—	יִתֵּן	to be given

Isolated participial forms also occur: אֹכֵל (eaten, consumed), יוֹלֵד (born).

That these verbs are not true Pual or Hophal types is suggested (1) by the absence of a corresponding Piel or Hiphil active verb with the appropriate meaning, (2) by the absence of a מ-preformative on the few remaining participial forms, (3) by the irregular assimilation of the ל in יִקַּח, a special feature of the Qal not found elsewhere, and (4) by the asymmetry of a Pual perfect and a Hophal imperfect. It is quite likely that a number of other Pual and Hophal verbs belong here, but assignment on the basis of meaning alone is precarious.

180. Polel, Polal, and Hithpolel.

In place of Piel, Pual, and Hithpaal verbs from Hollow roots there is a derived system of verbs characterized by the reduplication of the final root

INTRODUCTION TO BIBLICAL HEBREW

consonant and *ô* in the first stem syllable:

	POLEL (active)	POLAL (passive)	HITHPOLEL (reflexive)
Perfect	קוּמָם	קוּמָם	הִתְקוּמָם
Imperfect	יִקוּמָם	יִקוּמָם	יִתְקוּמָם
Inf. Constr.	קוּמָם	—	—
Participle	מְקוּמָם	מְקוּמָם	מִתְקוּמָם

Typical verbs are קוּמָם (to raise up), מוֹתָה (to slay, kill), רוּמָם (to raise), כּוֹנֵן (to establish), and עוֹרֵר (to arouse) from the roots קוּם, מוּת, רוּם, כּוּן, and עוּר respectively. All verbs of this type are rare.

In the inflection of the perfect the distinction between the Polel and Polal is obscured:

POLEL	POLAL
קוּמָם	קוּמָם
קוּמָמָה	קוּמָמָה
קוּמָמָתָּ...	קוּמָמָתָּ...

Similar forms occur from geminate roots, as חוּנֵן (to favor; root חנן) and סוֹבֵב (to encompass; root סבב).

181. Other Verb Types.

Biblical Hebrew has a number of verb types not belonging to those already treated. Most of these are so infrequent that a complete paradigm cannot be constructed for them. Given below, with the traditional name of the type, are a few examples.

- POEL:** similar to the Polel of the preceding paragraph but formed from regular trilateral roots. E.g. שָׁרַשׁ (imperf. יִשְׁרַשׁ; part. מְשַׁרֵּשׁ) to take root, a denominative from the noun שָׁרֵשׁ (root). Contrast the Piel verb שָׁרַשׁ (to root up, destroy the roots of).
- PALAL:** presumably from trilateral roots with reduplication of the final root consonant. E.g. שָׁאָנָן (to be at rest); אָמַלַל (to be weary).
- PILPEL:** perhaps traceable to reduplicated biconsonantal (i.e. Hollow) roots. E.g. כָּלַל (imperf. יִכְלַל; inf. constr. כָּלַל; part. מְכַלֵּל) to sustain, support; גָּלַל (to roll).

The relatively frequent verb הִשְׁתַּחֲוָה formerly taken as a Hithpalel form of a root שחח is now known to be a Hishtaphel (i.e. prefix [h]št-, root חוה). The attested forms of this verb are given below and should be learned. Its inflection is like that of other verbs from roots III-*Hē*.

PERF:	3 m.s. הִשְׁתַּחֲוָה	IMPERF:	3 m.s. יִשְׁתַּחֲוָה	IMPERATIVE:	2 f.s. הִשְׁתַּחֲוִי
	2 m.s. הִשְׁתַּחֲוִית		3 m.pl. יִשְׁתַּחֲוּוּ		2 m.pl. הִשְׁתַּחֲוּוּ.

3-m.pl. הַשְׁתַּחֲוִי 2 f.pl. תִּשְׁתַּחֲוִין
 INF. CONSTRUCT: הַשְׁתַּחֲוִת JUSSIVE: יִשְׁתַּחֲוּ PARTICIPLE: מִשְׁתַּחֲוֶה

182. Final Remarks on the Numbers.

The numbers above 99 employ the following words:

	CONSTR.	DUAL	PL.	CONSTR.
hundred	מֵאָה	מֵאוֹת	מֵאוֹת	מֵאוֹת
thousand	אַלְפִי	אַלְפִים	אַלְפִים	אַלְפִים
ten thousand	רֶבֶב רַבְּבָה	רַבְּבִים	רַבְּאוֹת	

Because the gender of מֵאָה is fem., modifiers have the masculine form:

שְׁלֹשׁ מֵאוֹת 300 אַרְבַּע מֵאוֹת 400

Whereas אַלְפִי is masculine:

שְׁלֹשֶׁת אַלְפִים 3000 אַרְבַּעַת אַלְפִים 4000

There is a great deal of variety in the order and syntax of the higher numbers, but the following points will apply in most instances:

(a) מֵאָה is usually followed by a singular noun:

מֵאָה שָׁנָה 100 years מֵאָה כֶּסֶף 100 pieces of silver
 מֵאָה רֶכֶב 100 chariots

The number may be in the construct:

מֵאוֹת שָׁנָה 100 years מֵאוֹת כֶּסֶף 100 talents

(b) מֵאוֹת, אַלְפִים, אֶלֶף are also followed by the singular noun, but plurals are attested:

מֵאוֹת שָׁנָה 200 years אֶלֶף אִישׁ 1000 men
 מֵאוֹת כֶּסֶף 200 pieces of silver אֶלֶף פְּעָמִים 1000 times
 אַלְפִים אִישׁ 2000 men
 אַלְפִים סוּסִים 2000 horses

(c) Compound numbers usually begin with the highest unit: x-thousand, y-hundred, and z. Only the final element (z) is affected by the gender of the noun being modified and will conform to the patterns already discussed (§§ 130, 161).

Note first the construction with אֶלֶף:

שְׁלֹשֶׁת אַלְפִים	3000	עֶשְׂרִים וְחֲמִשָּׁה אֶלֶף	25000
שְׁלֹשֶׁת עָשָׂר אֶלֶף	13000	מֵאוֹת אֶלֶף	100000
עֶשְׂרִים אֶלֶף	20000	מֵאוֹת אֶלֶף	200000

Following is a selection of compound numbers illustrating normal usage. Study them and be sure their construction is clear.

INTRODUCTION TO BIBLICAL HEBREW

מֵאָה (ו)שְׁלֹשָׁה	103
מֵאָה (ו)שְׁלֹשֶׁת עָשָׂר	113
מֵאָה (ו)עֶשְׂרִים וּשְׁלֹשָׁה	123
מֵאָתַיִם (ו)שְׁלֹשָׁה	203
שָׁלֹשׁ מֵאוֹת (ו)שְׁלֹשָׁה	303
אַלֶּף (ו)שְׁלֹשָׁה	1003
אַלֶּף (ו)מֵאָה (ו)שְׁלֹשָׁה	1103
אַלֶּף (ו)מֵאָתַיִם (ו)שְׁלֹשָׁה	1203
שְׁלֹשֶׁת אֲלָפִים (ו)מֵאָתַיִם (ו)שְׁלֹשָׁה	3203
שְׁלֹשֶׁת עָשָׂר אֲלָף	13000
עֶשְׂרִים וּשְׁלֹשֶׁת אֲלָף	23000
מֵאֵת אֲלָף	100000
מֵאָה וּשְׁלֹשֶׁת אֲלָף	103000
מֵאָה (ו)שְׁלֹשֶׁת עָשָׂר אֲלָף	113000
שָׁלֹשׁ מֵאוֹת אֲלָף	300000
שָׁלֹשׁ מֵאוֹת (ו)שְׁלֹשֶׁת אֲלָף	303000
שָׁלֹשׁ מֵאוֹת (ו)שְׁלֹשֶׁת אֲלָף (ו)שְׁלֹשִׁים וּשְׁלֹשָׁה	303333

The words for ten-thousand are seldom used.

183. Vocabulary 51.

VERBS:	מוֹתֵת	to slay, kill (§ 180)
	כוֹנֵן	to set up, establish (§ 180)
	עוֹרֵר	to arouse, stir up (§ 180)
	רוֹמֵם	to raise up, exalt (§ 180)
	הִשְׁתַּחֲוֶה	to bow down (§ 181)
	הִתְיַצֵּב	to take one's stand, station oneself
	שֹׁפֵט (יִשְׁפֹּט)	to judge
	כֹּחֵד (יִכְחֹד)	to hide, conceal
	פָּרַץ (יִפְרֹץ)	to break down, breach (a wall); to burst out suddenly (פָּ upon); to increase precipitously (in numbers, wealth etc.)
NOUNS:	אֲרוֹן (w. art. הָאֲרוֹן)	the Ark of the temple, containing the tablets of the Law
	זֶבַח (w. suff. יִזְבֹּחַ; pl. -im)	sacrifice
	מֵאָה	hundred (see § 182)
	אַלֶּף	thousand (see § 182)
ADVERB:	לִכֵּן	therefore (usually introduces a divine judgement or declaration)
PROPER NAMES:	עֲלִי	Eli, the priest of the Lord at Shiloh to whom Samuel was entrusted.

Exercises:

(a) Give the Hebrew for the following numbers:

- | | | |
|---------|-----------|------------|
| 1. 3554 | 6. 7325 | 11. 100000 |
| 2. 1238 | 7. 5899 | 12. 220000 |
| 3. 9671 | 8. 2107 | 13. 460000 |
| 4. 8442 | 9. 4960 | 14. 587963 |
| 5. 7683 | 10. 10349 | 15. 666666 |

(b) Analyze and translate the following verbs:

- | | | |
|--------------------|--------------------|----------------------|
| מִוֹתְנֻ (1) | מְכַנְנִים (5) | הִתְעוֹרְרָתֶם (9) |
| תִּתְכַּוְּנִי (2) | רוֹמֶמֶת (6) | מוֹתֵתִי (10) |
| תִּעוֹרֵר (3) | יִתְמוֹתֶהוּ (7) | הִתְרוֹמַמְתִּי (11) |
| הִתְיַצְּבִי (4) | וַיִּשְׁתַּחוּ (8) | הִשְׁתַּחוּ (12) |

(c) Translate:

- (1) פָּרַץ יְהוָה אֶת-אִיבֵי לִפְנֵי.
- (2) מִי אֲנִי כִי אֲשַׁפֵּט אֶת-עַמֶּךָ הַזֶּה.
- (3) וְעוֹרֵרְתִי אֶת-אֲנָשֵׁי עַל-אִיבֵי.
- (4) לֹא כַחַדְתִּי חֲסִדָּה וְאַמְתָּה מִהַעֲדָה הַזֹּאת.
- (5) וַיִּפְרְצוּ בְּחֹמֶת יְרוּשָׁלַם.
- (6) וְאֵין מִתְעוֹרֵר לְקֹרֵא בְּשִׁמְךָ.
- (7) יִשְׁפֹּטוּ וְהִשְׁמְדוּ מֵעַל הָאָרֶץ.
- (8) וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד.
- (9) הִגֵּד-נָא לִי מָה עָשִׂיתָ וְאַל-תִּכְחַד מִמֶּנִּי.
- (10) בָּעֵת הַהִיא יָקַח אֲרוֹן הַבְּרִית מִקֶּרְפֵּנוּ.
- (11) אֲסַפֶּה שְׂבָעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל וְלִקְחָתָם אֹתָם וְהִתְיַצְּבוּ שָׁם עִמָּךְ.
- (12) וַיִּזְבַּח יַעֲקֹב זֶבֶח שָׁם.
- (13) וַיֹּאמֶר אֵלָיו דָּוִד דְּמָה עַל-רֹאשֶׁךָ כִּי פִיךָ עָנָה בְּךָ לֵאמֹר אֲנִכִּי מוֹתֵתִי אֶת-מִשִּׁיחַ יְהוָה.
- (14) לֹא עַל-זִבְחֶיךָ אוֹכִיחַ אֹתְךָ.
- (15) כֹּונֵן יְהוָה אֶת-הָאָרֶץ עַל-הַנְּהָרוֹת אֲשֶׁר תַּחְתֶּיהָ.
- (16) וַתִּקַּח הָאִשָּׁה בֵּית פְּרָעָה.

(d) Write in Hebrew:

1. He was a just and righteous man and walked continually in the way of the Lord.
2. He will heed your prayer when you pray to him.
3. When they begin to prophesy in my name, do not listen to their words for they are evil men, going the way of the wicked.
4. They approached him and bowed down to the ground, for they feared him greatly.
5. This people will increase precipitously and prevail against us.

6. Our salvation is in his strength; he will not abandon us if we implore favor from (lit. to) him.

(e) Reading: Samuel and Eli (I Sam. 3:1-18).

- (1) וַהֲצַעַר שְׁמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עָלָיו וַדְּבַר יְהוָה הָיָה יָקָר בְּיָמִים הָהֵם אֵין חֲזוֹן נִפְרָץ:²
- (2) וַיְהִי בַיּוֹם הַהוּא וְעָלִי שָׁכַב בְּמִקְוָמוֹ וַעֲיָנָיו הִחְלוּ כְהוֹת: לא יוכל לראות:
- (3) וַנֵּר אֱלֹהִים טָרָם יִכָּבֵה: וְשְׁמוּאֵל שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם אָרוֹן אֱלֹהִים:
- (4) וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנְנִי:
- (5) וַיֵּרָץ אֶל־עָלִי וַיֹּאמֶר הֲנִי כִּי־קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי שׁוּב שָׁכַב וַיֵּלֶךְ וַיִּשְׁכַּב:
- (6) וַיִּסֹּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיִּקָּם שְׁמוּאֵל וַיֵּלֶךְ אֶל־עָלִי וַיֹּאמֶר הֲנִי כִּי קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי בְנִי שׁוּב שָׁכַב:
- (7) וְשְׁמוּאֵל טָרָם יָדַע אֶת־יְהוָה וְטָרָם יָגֵלָה אֵלָיו דְּבַר יְהוָה:
- (8) וַיִּסֹּף יְהוָה קְרָא־שְׁמוּאֵל בְּשִׁלְשִׁית וַיִּקָּם וַיֵּלֶךְ אֶל־עָלִי וַיֹּאמֶר הֲנִי כִּי קָרָאתָ לִי וַיִּבֶן עָלִי כִּי יְהוָה קְרָא לְנָעַר:
- (9) וַיֹּאמֶר עָלִי לְשְׁמוּאֵל לֵךְ שָׁכַב וְהָיָה אִם־יִקְרָא אֵלָיָה וְאָמַרְתָּ דְּבַר יְהוָה כִּי שָׁמַע עֲבָדָה וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב בְּמִקְוָמוֹ:
- (10) וַיָּבֹא יְהוָה וַיִּתְנַצֵּב וַיִּקְרָא כָּפְצִים־בְּפָעִם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדָה:
- (11) וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אֲנִכִּי עֲשֵׂה דְּבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שָׁמְעוּ תִצְלִינָה: שְׁתִּי אֲזַנִּי:
- (12) בַּיּוֹם הַהוּא אָקִים אֶל־עָלִי אֶת כָּל־אֲשֶׁר דִּבַּרְתִּי אֶל־בֵּיתוֹ הַחֵל וְכֹלָה:⁹
- (13) וַהֲגִדְתִּי לוֹ כִּי־שָׁפֹט אֲנִי אֶת־בֵּיתוֹ עַד־עוֹלָם בַּעֲזוֹן¹⁰ אֲשֶׁר־יָדַע כִּי מְקַלְלִים לָהֶם¹¹ בָּנָיו וְלֹא כִּהְיָה¹² בָּם:
- (14) וְלִכֵּן נִשְׁפָּעֵתִי לְבֵית עָלִי אִם־יִתְכַפֵּר¹³ עֲזוֹן בֵּית־עָלִי בְּזִבְחָה וּבִמְנַחָה עַד־עוֹלָם:
- (15) וַיִּשְׁכַּב שְׁמוּאֵל עַד־הַבֹּקֶר וַיִּפְתַּח אֶת־דִּלְתוֹת בֵּית יְהוָה וַשְׁמוּאֵל יֵרָא מִהַגִּיד אֶת־הַמְּרָאָה¹⁴ אֶל־עָלִי:
- (16) וַיִּקְרָא עָלִי אֶת־שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הִנְנִי:
- (17) וַיֹּאמֶר מָה הַדְּבָר אֲשֶׁר דִּבַּר אֵלָיָה אֶל־נָא תְכַחַד מִמֶּנִּי כֹה¹⁵ יַעֲשֶׂה־לָּהּ אֱלֹהִים וְכֹה יוֹסִיף אִם־תְּכַחַד מִמֶּנִּי דְּבַר מִכָּל־הַדְּבָר אֲשֶׁר־דִּבַּר אֵלָיָה:
- (18) וַיַּגֵּד־לוֹ שְׁמוּאֵל אֶת־כָּל־הַדְּבָרִים וְלֹא כַחַד מִמֶּנּוּ וַיֹּאמֶר יְהוָה הוּא הַטּוֹב בְּעֵינָיו יַעֲשֶׂה:

Notes to the Reading:

- | | |
|---|--|
| 1. Note the series of disjunctive clauses giving the setting and explaining the circumstances of the narrative to follow. | 4. נֵר light, lamp |
| 2. חֲזוֹן נִפְרָץ a frequent vision. Note the asyndetic אֵין clause: "there being no frequent vision." | 5. יִכָּבֵה to be extinguished, to go out (of a fire or light) |
| 3. כֹּה weak (of the eyes) | 6. שְׁלִישִׁית fem. of the ordinal used adverbially: "for the third time." |
| | 7. An idiom: "as (he had) at the other times." |
| | 8. תִּצְלִינָה to tingle. The form תִּצְלִינָה |

- is unusual; it looks like a Hiphil verb but is generally taken as a Qal.
9. Normal use of inf. absolutes (see § 129); translate: "from start to finish."
 10. עֵוֹן is in construct with אָשָׁר and hence with the whole following clause: "for the iniquity of (the fact that) he knew."
 11. לָהֶם is reflexive here: "they were bringing a curse upon themselves."
 12. כָּהָה to rebuke
 13. אֵם after a verb of swearing has a negative force: "I swear... that the iniquity... will not be expiated..."
 14. מִרְאָה a vision
 15. Cf. remarks under הוֹסִיף in § 165.

LESSON 52

184. The Verb with Object Suffixes.

A pronominal direct object may be suffixed directly to a verb rather than to the object marker **אֶת** (אֹתָּהּ etc.):

רָאִיתִּיהוּ - רָאִיתִי אֹתוֹ I saw him.
הָרַגְתָּהּ - הָרַג אֶתָּהּ He killed her.

There is no difference in meaning between the two constructions, though there do appear to be stylistic preferences.

As with the noun, the major problem is to accommodate the proper form of the suffix to the proper form of the verbal stem. The following table shows the object suffixes as they appear after various types of stems:

	A. Post-consonantal, stressed	B. Post-vocalic, unstressed	C. Post-consonantal, unstressed
1 c. s.	נִי - <i>-ánî</i>	נִי - <i>-nî</i>	נִי - <i>-nî</i>
2 m. s.	ךָ - <i>-(ə)kā</i>	ךָ - <i>-kā</i>	ךָ - <i>-kā</i>
2 f. s.	ךְ - <i>-ēk</i>	ךְ - <i>-k</i>	ךְ - <i>-ek</i>
3 m. s.	וֹ/הוּ - <i>-ô</i> or <i>-āhû</i>	וֹ/הוּ - <i>-hû</i> or <i>-w</i>	וֹ/הוּ - <i>-hû</i> or <i>-:û</i>
3 f. s.	הָ - <i>-āh</i>	הָ - <i>-hā</i>	הָ - <i>-:āh</i>
1 c. pl.	נֻ - <i>-ānû</i>	נֻ - <i>-nû</i>	נֻ - <i>-nû</i>
3 m. pl.	ם - <i>-ām</i>	ם - <i>-m</i>	ם - <i>-am</i>
3 f. pl.	ן - <i>-ān</i>	ן - <i>-n</i>	ן - <i>-an</i>

The use of object suffixes for the 2nd pers. pl. is so infrequent that we have omitted them from our table; they were presumably of the forms *-kem* and *-ken* after all types of stems.

185. Object Suffixes on the Perfect: 3rd pers. masc. sing.

שָׁמְרָנִי	he observed me
שָׁמְרָךְ	he observed you (m.s.)
שָׁמְרָךְ	he observed you (f.s.)
שָׁמְרוֹ or שָׁמְרָהוּ	he observed him
שָׁמְרָהּ	he observed her
שָׁמְרָנוּ	he observed us
שָׁמְרָם	he observed them (m.)
שָׁמְרָן	he observed them (f.)

The suffixes used are those given in column A of the preceding table. Because the suffixes are stressed, the propretic vowel of the verbal stem is reduced to *a*. In Piel verbs, however, where the propretic syllable is closed or at least unchangeable, it is the pretonic vowel that is reduced: בָּקֶשְׁנִי he sought me. A further difference with Piel verbs is the change of *ē* to *e* before the suffix of the 2nd pers. masc. sing.: בָּקֶשְׁךָ he sought you. The following list includes all of the main types of Qal, Piel, and Hiphil verbs as they appear before the suffixes:

	QAL	שָׁמְרָנִי	שָׁמְרָךְ	שָׁמְרָךְ	etc.
	שָׁמַר	שָׁמְרָנִי	שָׁמְרָךְ	שָׁמְרָךְ	
	עָזַב	עָזַבְנִי	עָזַבְךָ	עָזַבְךָ	
	שָׁלַח	שָׁלַחְנִי	שָׁלַחְךָ	שָׁלַחְךָ	
	מָצָא	מָצָאנִי	מָצָאךָ	מָצָאךָ	
	בָּנָה	בָּנָנִי	בָּנָךְ	בָּנָךְ	
	שָׁם	שָׁמְנִי	שָׁמְךָ	שָׁמְךָ	
	סָבַב	סָבַבְנִי	סָבַבְךָ	סָבַבְךָ	
	חָנַן	חָנְנִי	חָנְךָ	חָנְךָ	
PIEL	בָּקַשׁ	בָּקֶשְׁנִי	בָּקֶשְׁךָ	בָּקֶשְׁךָ	
	שָׁלַח	שָׁלַחְנִי	שָׁלַחְךָ	שָׁלַחְךָ	
	בָּרַךְ	בָּרַכְנִי	בָּרַכְךָ	בָּרַכְךָ	
	עָנָה	עָנִי	עָנְךָ	עָנְךָ	
HIPHIL	הִשְׁמִיד	הִשְׁמִידְנִי	הִשְׁמִידְךָ	הִשְׁמִידְךָ	
	הִשְׁמִיעַ	הִשְׁמִיעְנִי	הִשְׁמִיעְךָ	הִשְׁמִיעְךָ	
	הִמְצִיא	הִמְצִיאנִי	הִמְצִיאךָ	הִמְצִיאךָ	
	הִעֲמִיד	הִעֲמִידְנִי	הִעֲמִידְךָ	הִעֲמִידְךָ	
	הִעֲלָה	הִעֲלִי	הִעֲלֶךָ	הִעֲלֶךָ	
	הוֹרִיד	הוֹרִידְנִי	הוֹרִידְךָ	הוֹרִידְךָ	
	הִשִּׁיב	הִשִּׁיבְנִי	הִשִּׁיבְךָ	הִשִּׁיבְךָ	
	הִסִּב	הִסִּבְנִי	הִסִּבְךָ	הִסִּבְךָ	

INTRODUCTION TO BIBLICAL HEBREW

Remarks:

(1) Verbs from roots III-*Hē*, regardless of the conjugational type, have a shortened form before the suffix: $\text{זָנָה} \rightarrow \text{זָנ־}$ $\text{עָנָה} \rightarrow \text{עָנ־}$ $\text{הִגְלָה} \rightarrow \text{הִגְל־}$.

(2) A variation between *ē* and *ā* is found in the reduced syllable of verbs like הָשִׁיב ; thus either הָשִׁיבִי or הָשִׁיבִי .

186. Object Suffixes on the Perfect: 2nd pers. masc. sing.

שָׁמַרְתִּי	you observed me	שָׁמַרְתֶּנּוּ	you observed us
$\text{שָׁמַרְתָּהּ} / \text{שָׁמַרְתָּהוּ}$	you observed him	שָׁמַרְתֶּם	you observed them (m.)
שָׁמַרְתָּה	you observed her	שָׁמַרְתֶּן	you observed them (f.)

The endings are exactly the same as those of the 3rd pers. masc. sing. verb; it is convenient, therefore, to describe the stem change as $\text{שָׁמַרְתָּ} \rightarrow \text{שָׁמַרְתֶּ}$ (note the propretonic reduction) and to specify the suffixes of Column A above. Thus

QAL	שָׁמַרְתָּ	שָׁמַרְתִּי	שָׁמַרְתֶּנּוּ	etc.
	עָזַבְתָּ	עָזַבְתִּי	עָזַבְתֶּנּוּ	
	שָׁלַחְתָּ	שָׁלַחְתִּי	שָׁלַחְתֶּנּוּ	
	מָצַאְתָּ	מָצַאְתִּי	מָצַאְתֶּנּוּ	
	בָּנִיתָ	בָּנִיתִי	בָּנִיתֶנּוּ	
	שָׁמַתָּ	שָׁמַתִּי	שָׁמַתֶּנּוּ	
	סָבַדְתָּ	סָבַדְתִּי	סָבַדְתֶּנּוּ	
PIEL	בִּקְשָׁתָּ	בִּקְשָׁתִּי	בִּקְשָׁתֶנּוּ	
	שָׁלַחְתָּ	שָׁלַחְתִּי	שָׁלַחְתֶּנּוּ	
	בִּרְכָּתָּ	בִּרְכָּתִּי	בִּרְכָּתֶנּוּ	
	עָנִיתָ	עָנִיתִי	עָנִיתֶנּוּ	
HIPHIL	הִשְׁמַדְתָּ	הִשְׁמַדְתִּי	הִשְׁמַדְתֶּנּוּ	
	הִשְׁמַעְתָּ	הִשְׁמַעְתִּי	הִשְׁמַעְתֶּנּוּ	
	הִמְצַאְתָּ	הִמְצַאְתִּי	הִמְצַאְתֶּנּוּ	
	הִעֲמַדְתָּ	הִעֲמַדְתִּי	הִעֲמַדְתֶּנּוּ	
	הִרְאִיתָ	הִרְאִיתִי	הִרְאִיתֶנּוּ	
	הִשְׁבִּיבְתָּ	הִשְׁבִּיבְתִּי	$\text{הִשְׁבִּיבְתֶּנּוּ}$	
	הִסְבִּיבְתָּ	הִסְבִּיבְתִּי	הִסְבִּיבְתֶּנּוּ	
	הִפְרוֹתָ	הִפְרוֹתִי	הִפְרוֹתֶנּוּ	

Remarks:

Only the Hiphil verbs from roots I-gutt. require comment. We noted at the end of §158 that the converted perfect וְהִאֲמַנְתָּ has *a-ā* instead of the usual *e-ē*, as in הִאֲמַנְתָּ . This same substitution is made where pronominal suffixes are added to the converted forms; thus:

וְהִעֲמַדְתִּיךָ I stationed you \rightarrow וְהִעֲמַדְתֶּיךָ and I shall station you

It is interesting to note that the stress is the same in both of these forms, and that the substitution is morphologically rather than phonologically de-

terminated. There are, moreover, a few instances where this replacement is not made.

187. Vocabulary 52.

VERBS: מָאַס (יִמְאַס) to refuse, despise, reject
 מָלַךְ (יִמְלֹךְ) to rule (עַל / בְּ over); to be / become king
 קָצַר (יִקְצֹר) to reap, harvest
 בָּלַע (יִבְלַע) to swallow
 סָלַח (יִסְלַח) to pardon, forgive (+ לְ with person or thing)
 מָרַד (יִמְרֹד) to rebel (עַל / בְּ against)
 כָּשַׁל (יִכְשַׁל) to stumble, totter
 הָעִיד (יַעֲד) to warn (בְּ)

NOUNS: מַעֲשֵׂה (pl. -îm) deed, act, work
 זַיִת (pl. -îm) olive-tree, olive
 שָׂר (pl. -îm) chief, officer
 קִצִּיר (no pl.) harvest, crop; time of harvest
 גּוֹי (pl. -îm) people, nation; sometimes synonymous with עַם in referring to Israel, but more often used for non-Israelites.

PROPER NAMES: רָמָה Ramah, a town in the hill-country of Ephraim; home of Samuel.

Exercises:

(a) Transform the following according to the example and translate:

Ex. הָרַג אֹתִי → הָרַגְנִי he killed me

זָכַרְתָּם (1)	שָׁבַרְתָּו (6)	שָׁכַחְתָּנִי (11)
שָׁפַטְנוּ (2)	קִבְּצָתָן (7)	עֲזַבְתָּהוּ (12)
לָכַדְתָּנִי (3)	מָכַרְךָ (8)	אַסְרֶךָ (13)
סָגְרוּ (4)	גִּבְּבָהּ (9)	בָּרָאָם (14)
תַּפְּשָׁתָהּ (5)	גָּאֻלְךָ (10)	מָאֲסָהוּ (15)

(b) Transform the following according to the example and translate:

Ex. הָרַג אֹתִי → הָרַגְנִי

אָחֻז אֶתָּה (1)	קָצַר אֶתָּה (6)	שָׁתָה אֶתָּה (11)
נִגְפַתְּ אֶתָּה (2)	שָׂם אֶתָּה (7)	בָּזָה אֶתִּי (12)
נִשָּׂא אֶתָּה (3)	שָׁלַחְתָּ אֹתִי (8)	רָאִיתָ אֶתָּה (13)
נָתַתָּ אֶתָּה (4)	בָּנִיתָ אֶתָּה (9)	עָנִיתָ אֶתָּה (14)
יָצַר אֶתָּה (5)	קָנָה אֶתָּה (10)	סָבַב אֶתָּה (15)

(c) Translate the following. Replace the nominal object with the appropriate pronoun, suffixed to the verb.

INTRODUCTION TO BIBLICAL HEBREW

Ex. הלל את-הנביא → הללו he praised him

(1) קדש את-השר	(6) ענה את-הדלים	(11) העביר את-העם
(2) גרש את-הגוים	(7) צוה את-שריו	(12) הגיש את-הלחם
(3) ברח את-הקציר	(8) כחד את-המצשה	(13) הוריד את-המרגלים
(4) שלח את-המלאך	(9) הזכיר את-שמו	(14) הראה את-אותו
(5) נאץ את-האדון	(10) הקריב את-מנחתו	(15) החיה את-המלך

(d) Transform the verbs of Exercise (c) to the 2nd pers. masc. sing. and add the object suffix of the 1st pers. pl. E.g. קדש → קדשת → קדשתנו

(e) Give the Hebrew for the following orally; use object suffixes when possible.

1. And he will gladden us.
2. And he will comfort them.
3. And you (m.s.) will cause them to swear.
4. And he will bring you back.
5. And you will take me up.
6. And he will strike him.
7. And you will save her.
8. And he will throw them.
9. And he will warn them.
10. And you will plant it.

(f) Write in Hebrew:

1. And when they rebelled against him, he became very angry and sent his men that they might put them to death.
2. But when they came to the city, they saw that the people had fled and had abandoned their houses, their property, their crops, and everything that belonged to them.
3. When the people saw the deeds that their chiefs had done, they rebelled against them and slew them.
4. Why should (=shall) I bow down before these idols of wood and stone? There is no breath of life in them, nor can they act in my behalf when I pray to them and call in their name.

(g) Reading: I Samuel 8:4-22. The Evils of Kingship:

- (4) ויתקבצו כל זקני ישראל ויבאו אל-שמואל הרממה:
- (5) ויאמרו אליו הנה אתה זקנת ובניך לא הלכו בדרך-כיך עתה שימה-לנו מלך לשפוטנו בכל-הגוים:
- (6) וירע הדבר בעיני שמואל כאשר אמרו תנה-לנו מלך לשפוטנו ויתפלל שמואל אל-יהוה:
- (7) ויאמר יהוה אל-שמואל שמע בקול העם לכל אשר-יאמרו אליך כי לא אתך מאסו כי-אתי מאסו ממלך עליהם:

- (8) כָּכֹל-הַמַּעֲשִׂים אֲשֶׁר-עָשׂוּ מִיּוֹם הָעֲלִיתִי אֹתָם מִמִּצְרָיִם וְעַד-הַיּוֹם הַזֶּה וַיַּעֲזֹבֵנִי וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים כִּן הָמָּה עֹשִׂים גַּם-לָךְ:
- (9) וַעֲתָה שָׁמַע בְּקוֹלָם אֲךָ³ כִּי-הָעֵד תַּעֲיֹד בָּהֶם וְהַגִּדְתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם:
- (10) וַיֹּאמֶר שְׁמוּאֵל אֵת כָּל-דְּבָרֵי יְהוָה אֶל-הָעָם הַשְּׂאֵלִים מֵאִתּוֹ מֶלֶךְ:
- (11) וַיֹּאמֶר זֶה יִהְיֶה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת-בְּנֵיכֶם יִקַּח וְשֵׁם לוֹ בְּמִרְכָּבָתוֹ וּבִפְרָשָׁיו וְרָצוּ לִפְנֵי מִרְכָּבָתוֹ:
- (12) וְלָשׁוֹם⁴ לוֹ שְׁרֵי אֲלָפִים וְשְׁרֵי תַמָּשִׁים וְלַחֲדָשׁ חֲרִישׁוֹ וְלִקְצֹר קְצִירוֹ וְלַעֲשׂוֹת כָּל-מְלַחֲמָתוֹ וְכָלִי רִכְבּוֹ⁵:
- (13) וְאֶת-בְּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת⁶ וְלִטְבָּחוֹת וְלֵאֲפוֹת:
- (14) וְאֶת-שְׂדוֹתֵיכֶם וְאֶת-כַּרְמֵיכֶם וְחֵיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לַעֲבָדָיו:
- (15) וְחֲרָדֵיכֶם וְכַדְמֵיכֶם יַעֲשֶׂה⁷ וְנָתַן לְסָרִיסָיו וְלַעֲבָדָיו:
- (16) וְאֶת-עַבְדֵיכֶם וְאֶת-שִׁפְחוֹתֵיכֶם וְאֶת-בַּחֲוִירֵיכֶם הַטּוֹבִים וְאֶת-חֲמֹורֵיכֶם יִקַּח וַעֲשֶׂה לְמִלָּאכָתּוֹ:
- (17) צֹאנֵכֶם יַעֲשֶׂה וְאֹתָם תַּהְיוּ-לוֹ לַעֲבָדִים:
- (18) וְזַעֲקֶתֶם בַּיּוֹם הַהוּא מִלִּפְנֵי מַלְכְּכֶם אֲשֶׁר בָּחַרְתֶּם לָכֶם וְלֹא-יַעֲנֶה יְהוָה אֹתְכֶם בַּיּוֹם הַהוּא:
- (19) וַיִּמָּאֲנוּ הָעָם לִשְׁמַע בְּקוֹל שְׁמוּאֵל וַיֹּאמְרוּ לֹא כִי אִם-מֶלֶךְ יִהְיֶה עָלֵינוּ:
- (20) וַהֲיִינוּ גַם-אַנְחָנוּ כָּכֹל-הַגּוֹיִם וְשִׁפְטָנוּ מִלִּכְנוּ וַיֵּצֵא לִפְנֵינוּ וּנְלַחֵם אֶת-מִלְחַמְתֵּינוּ:
- (21) וַיִּשְׁמַע שְׁמוּאֵל אֵת כָּל-דְּבָרֵי הָעָם וַיַּדְבֵּרֵם⁸ בְּאָזְנֵי יְהוָה:
- (22) וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל שָׁמַע בְּקוֹלָם וְהִמְלַכְתָּ לָהֶם מֶלֶךְ וַיֹּאמֶר שְׁמוּאֵל אֶל-אַנְשֵׁי יִשְׂרָאֵל לִכְנוּ אִישׁ לַעֲרֹו:

Notes to the Reading:

1. The suffix is objective: "to judge us"
2. וַיַּעֲזֹבוּ אֹתִי = וַיַּעֲזֹבֵנִי
3. אֲךָ but, however
4. The infinitives can be taken gerundially, continuing the preceding sentence: "appointing (them) for him (self) as..."
5. חֲרִישׁ land to be plowed
6. רִכְבַּי chariotry
7. רִקְחָה perfumer; טַבָּחָה cook; אֲפָה baker (all feminine)
8. עָשָׂה to tithe, exact a tenth of
9. וַיַּדְבֵּר אֹתָם = וַיַּדְבֵּרֵם

LESSON 53

188. Object Suffixes on the Perfect: 3rd pers. fem. sing.

The feminine ending *-āh* is replaced by *-āt* or *-at* before the pronominal suffixes, which have the forms given in Column C, §184:

שָׁמְרָתִנִּי	she observed me	שָׁמְרָתִנּוּ	she observed us
שָׁמְרָתְךָ	she observed you (m.s.)		
שָׁמְרָתְךָ	she observed you (f.s.)		
שָׁמְרָתָיו	she observed him	שָׁמְרָתָם	she observed them (m.)
שָׁמְרָתָהּ	she observed her		

Peculiar features of this paradigm are (1) the restoration of the full vowel *ā* in pretonic positions, (2) the assimilation of *-at + hû* and *-at + hā* to *-āttû* and *-āttāh* respectively. A survey of extant forms:

QAL	שָׁמְרָה	שָׁמְרָתִנִּי	שָׁמְרָתְךָ
	עֹזְבָה	עֹזְבָתִנִּי	עֹזְבָתְךָ
	שָׁלַחַה	שָׁלַחַתִּנִּי	שָׁלַחַתְךָ
PIEL	רָאָתָה	רָאָתִנִּי	רָאָתְךָ
	בִּקְשָׁה	בִּקְשָׁתִנִּי	בִּקְשָׁתְךָ
	עָנְתָה	עָנְתִנִּי	עָנְתְךָ
HIPHIL	הִשְׁמִידָה	הִשְׁמִידִתִּנִּי	הִשְׁמִידִתְךָ
	הִרְאָתָה	הִרְאָתִנִּי	הִרְאָתְךָ
	הִעֲלָתָה	הִעֲלָתִנִּי	הִעֲלָתְךָ
	הִשִּׁיבָה	הִשִּׁיבִתִּנִּי	הִשִּׁיבִתְךָ

189. Object Suffixes on the Remaining Forms of the Perfect.

These offer no new problems, other than the alterations in the form of the subject suffix:

(a) The 2nd pers. fem. sing. ending *-t* → *-tî-*

(b) The 2nd pers. masc. (and fem.?) pl. ending *-tem* → *-tû-*

All the remaining stems, then, end in a vowel, to which are added the suffixes of Column B, §184. Here is a representative sampling (cf. also the Exercises):

שָׁמַרְתִּינִי	you (f.s.) observed me
שָׁמַרְתִּים	you (f.s.) observed them
שָׁמַרְתִּיךָ	I observed you (m.s.)
שָׁמַרְתִּיךָ	I observed you (f.s.)
שָׁמַרְתִּים	I observed them (m.)
שָׁמַרְוּנִי	they observed me
שָׁמַרְוְךָ	they observed you (f.s.)
שָׁמַרְוהוּ	they observed him
שָׁמַרְוּם	they observed them
שָׁמַרְתֶּנּוּנִי	you (pl.) observed me
שָׁמַרְתֶּנּוּהוּ	you (pl.) observed him
שָׁמַרְנוּךָ	we observed you (m.s.)
שָׁמַרְנוּהוּ	we observed him

Note again (1) the shift of stress and resultant propretonic reduction; (2) the restoration of the full vowel in שָׁמַרְוהוּ etc.; (3) the possibility of confusion between the 2nd pers. fem. sing. and the 1st pers. com. sing. with *-tî-*.

QAL	שָׁמַרְתִּי	שָׁמַרְתִּיהוּ	שָׁמַרְוּ	שָׁמַרְוהוּ
	עֲזַבְתִּי	עֲזַבְתִּיהוּ	עֲזַבּוּ	עֲזַבּוּהוּ
	מָצַאתִי	מָצַאתִיהוּ	מָצַאוּ	מָצַאוּהוּ
	רָאִיתִי	רָאִיתִיהוּ	רָאוּ	רָאוּהוּ
PIEL	בִּקְשָׁתִי	בִּקְשָׁתִיהוּ	בִּקְשׁוּ	בִּקְשׁוּהוּ
	עֲנִיתִי	עֲנִיתִיהוּ	עֲנּוּ	עֲנּוּהוּ
	בִּרְכָּתִי	בִּרְכָּתִיהוּ	בִּרְכוּ	בִּרְכוּהוּ
HIPHIL	הִשְׁמַדְתִּי	הִשְׁמַדְתִּיהוּ	הִשְׁמִידוּ	הִשְׁמִידוּהוּ
	הִעֲלִיתִי	הִעֲלִיתִיהוּ	הִעֲלוּ	הִעֲלוּהוּ
	הִשְׁבִּיתִי	הִשְׁבִּיתִיהוּ	הִשְׁבּוּ	הִשְׁבּוּהוּ

190. A Group of Irregular Qal Verbs.

There are several Qal verbs which have *ē* or *i* in second stem syllable before the pronominal suffixes. Two of these יָרַשׁ and שָׁאַל have unusual forms even in the 2nd pers. pl. of the non-suffixal paradigm: שָׁאַלְתֶּם you asked; יָרַשְׁתֶּם

INTRODUCTION TO BIBLICAL HEBREW

you inherited. Below, for reference, are the anomalous forms of the four important verbs of this type. Regular forms also occur in some instances.

אָהַב or אָהַב to love	3 m.s.	אָהַבְךָ	אָהַבְו	אָהַבְהָ
	3 f.s.	אָהַבְתְּךָ	אָהַבְתְּהוּ	
	3 m.pl.	אָהַבְוּךָ	אָהַבְוּ	
יָלַד to bear	2 f.s.	יָלַדְתְּנִי	יָלַדְתְּהוּ	
	1 c.s.	יָלַדְתִּיךָ		
יָרַשׁ to inherit	2 m.s.	יָרַשְׁתָּהּ	יָרַשְׁתָּם	
	3 m.pl.	יָרַשְׁוּךָ	יָרַשְׁוּהוּ	
	2 m.pl.	יָרַשְׁתָּם		
שָׁאַל to ask	3 m.s.	שָׁאַלְךָ		
	1 c.s.	שָׁאַלְתִּי	שָׁאַלְתְּהוּ	
	3 m.pl.	שָׁאַלְוּ		
	2 m.pl.	שָׁאַלְתָּם		

191. Vocabulary 53.

VERBS: חָמַל (יִחְמַל) to spare (+ inf.: to spare oneself the trouble/expense of doing something); to pity (+ על)

שָׁלַם (יִשְׁלַם) to restore, make good, recompense

מָשַׁח (יִמְשַׁח) to anoint

בָּזָה (יִבְזֶה) to despise

בָּקַע (יִבְקַע) to split

עָזַר (יִעְזֹר) to help

רָפָא (יִרְפֵּא) to cure, heal; P רָפֵא idem.

NOUNS: כֶּבֶשׂ (pl. -îm) lamb (male)

כִּבְשָׁה (pl. -ôl) lamb (female)

חֵיק bosom

חֶרֶב (w. suff. חֶרֶבִּי; pl. -ôl) sword (f.)

OTHER: יַחְדּוֹ (adv.) together, all together

יַחַד

לְעֵקֶב אֲשֶׁר / כִּי (conj.) because

לִנְגַד (prep.) before, in front of; w. suff. לִנְגַדִּי etc. Also לִנְגַד

אֶפֶס a rare syn. of אֵין “non-existence”; אֶפֶס כִּי (conj.) except that, save that

PROPER NAMES: נָתַן Nathan, the prophet

אֹרִיָּה Uriah

חֲתִי Hittite (adj.)

Exercises:

(a) Transform the following according to the example and translate.

עֲזָרוּ אֹתִי → עֲזָרוּנִי they helped me

גִּרְשׁוֹם (1)	שְׁתִּייתָהוּ (6)	בְּרִכּוֹד (11)
מְכַרְנוֹם (2)	קִדְשׁוֹנִי (7)	הַעֲבִירוֹם (12)
אֶחָדוֹנִי (3)	לְכַדְתִּים (8)	הַזְכֵּרְתִּיוֹנִי (13)
זְכַרְתִּידָּ (4)	גִּבְבֹּהֶהוּ (9)	סִגְרָתִּיהוּ (14)
קִצְרָתוֹהוּ (5)	נִגְפָתִינִי (10)	גִּאֲלָנוֹדָּ (15)

(b) Transform the following according to the example and translate.

רָאִיתִיָּהוּ → רָאִיתִי אֹתוֹ I saw him

תַּפְשָׁתִי אֹתָן (1)	נִאֲצוּ אֹתוֹ (6)	עָנְתָה אֹתָם (11)
שָׁלְחָה אֹתָנוּ (2)	צִוְּנוּ אֹתָם (7)	שָׁכְחוּ אֹתָךְ (12)
עָנְינוּ אֹתָם (3)	הִרְאוּ אֹתִי (8)	בִּזְיוֹנוּ אֹתוֹ (13)
מִשְׁחָנוּ אֹתוֹ (4)	הוֹרִידָה אֹתָם (9)	הִגְשָׁתִי אֹתָהּ (14)
שִׁמְנוּ אֹתָם (5)	בָּנִיתִי אֹתָהּ (10)	בִּזְתָּה אֹתִי (15)

(c) Translate the following. Replace the object with the appropriate pronoun suffixed to the verb.

עֲזְבוּ אֶת־אֱלֹהֵיהֶם (1)	הוֹשַׁעְנוּ אֶת־הַשָּׂרִים (9)
שִׁבְרָתִי אֶת־הַחֶרֶב (2)	נִטְעַתֶּם כְּרָמִים (10)
רָאִיתִי אֶת־עֲגֻלֵּיהֶם (3)	בָּקְעוּ אֶת־הָעֵצִים (11)
עָנוּ אֶת־הָעַם (4)	נִחְמוּ אֶת־הָאֲנָשִׁים (12)
אָסְרוּ אֶת־הַפְּחוּרִים (5)	קִבְּצָתִי אֶת־הַכִּבְּשִׁים (13)
מָאָסוּ אֶת־דְּבָרִי (6)	הָעֲלִיתִי אֶת־הַיְלָדִים (14)
עֲזָרְנוּ אֶת־הַדָּלִים (7)	שָׁלַם אֶת־הַפֶּסֶף (15)
לָקְחוּ אֶת־קִצְיָרָנוּ (8)	

(d) Write in Hebrew:

1. We shall continue to meet him.
2. They began to approach the city in the evening, before the gate had been closed.
3. At that time there was no place for us to settle in, so we continued travelling.
4. Even in this congregation there are unrighteous men who do not heed the word of the Lord and who take pleasure in nullifying his statutes.
5. Prophecy now to the people, for evil days are coming and they will not be able to hide themselves from the terror which is about to fall upon them.
6. Bow down before the one who has made you and give thanks to the one who has delivered you from your distress.

(e) Reading: II Samuel 12:1-15a

(1) וַיִּשְׁלַח יְהוָה אֶת־נָתָן אֶל־דָּוִד וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עֹשִׂיר וְאֶחָד רָאשׁ׃²

- (2) לַעֲשִׂיר הָיָה צֶאֱן וּבָקָר הִרְבֵּה מְאֹד:
 (3) וְלָרֶשׁ אֵין-כֹּל כִּי אִם-כִּבְשָׁה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיַּחְיֶיהָ וַתִּגְדַּל עִמּוֹ וְעַם-בְּנֵי יִחְדּוּ מִפֶּתוֹ תֹאכַל וּמִכֶּסֶד תִּשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתִּהְיֶה-לוֹ כִּבְתָּ:
 (4) וַיָּבֹא הַלֵּךְ לְאִישׁ הָעָשִׁיר וַיַּחְמַל לָקַחַת מִצֵּאֲנוֹ וּמִבְּקָרוֹ לַעֲשׂוֹת לָאֶרֶץ הַבָּא לוֹ וַיִּקַּח אֶת-כִּבְשַׁת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂהָ לְאִישׁ הַבָּא אֵלָיו:
 (5) וַיַּחֲרֹאֲף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-נָתָן חַי יְהוָה כִּי בֶן-מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת:
 (6) וְאֶת-הַכִּבְשָׁה יִשְׁלַם אַרְבַּעַתַּיִם¹⁰ לָקַב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל:
 (7) וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחָתִיךָ לְמָלֶךְ עַל-יִשְׂרָאֵל וְאֲנֹכִי הַצֹּלֶתִיךָ מִיַּד שָׂאוֹל:
 (8) וְאַתָּנָה לָךְ אֶת-בֵּית אֲדֹנֶיךָ וְאֶת-נָשִׁי אֲדֹנֶיךָ בְּחִילָךְ וְאַתָּנָה לָךְ אֶת-בֵּית יִשְׂרָאֵל וַיְהוּדָה וְאִם מֵעַט וְאִסְפָּה לָךְ כְּהֹנֵה וְכַהֲנָה:¹¹
 (9) מִדּוֹעַ בָּזִית אֶת-דָּבָר יְהוָה לַעֲשׂוֹת הָרַע בְּעֵינֵי אֶת אֹרֶיָה הַחֲתִי הַכִּית בְּחֶרֶב וְאֶת-אִשְׁתּוֹ לָקַחַת לָךְ לְאִשָּׁה וְאַתָּה הִרְגַּת בְּחֶרֶב בְּנֵי עַמּוֹן:¹²
 (10) וְעַתָּה לֹא-תִסּוּר חֶרֶב מִבֵּיתְךָ עַד-עוֹלָם לָקַב כִּי בִזְתָּנִי וַתִּקַּח אֶת-אִשְׁתּוֹ אֹרֶיָה הַחֲתִי לְהִזִּית לָךְ לְאִשָּׁה:
 (11) כֹּה אָמַר יְהוָה הַגִּבִּי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ וּלְקַחְתִּי אֶת-נָשִׁיךָ לַעֲיִנֶיךָ וְנָתַתִּי לְרַעֲיָה וְשָׁכַב עִם-נָשִׁיךָ לַעֲיִנֵי הַשָּׁמֶשׁ הַזֹּאת:
 (12) כִּי אַתָּה עָשִׂית בְּסִתְרִי וְאֲנִי אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה לְגֵד כָּל-יִשְׂרָאֵל וְגֵד הַשָּׁמַיִם:
 (13) וַיֹּאמֶר דָּוִד אֶל-נָתָן חֲטָאתִי לַיהוָה וַיֹּאמֶר נָתָן אֶל-דָּוִד גַּם-יְהוָה הָעֹבֵר חֲטָאתְךָ לֹא תָמוּת:
 (14) אָפֶס כִּי-נֹאֶץ נֹאצַּת אֶת-אִיבִי¹⁴ יְהוָה בְּדָבָר הַזֶּה גַּם הֵבֵן הַיְלֹד¹⁵ לָךְ מוֹת יָמוּת:
 (15) וַיֵּלֶךְ נָתָן אֶל-בֵּיתוֹ:

Notes to the reading:

- | | |
|---|--|
| 1. אַחַת pausal form of אַחַת | 11. "and if (that were) too little, I would add unto you (i.e. increase your wealth and prestige) so much more" |
| 2. רָאשׁ (or רָשׁ) poor (adj.) | 12. בְּנֵי עַמּוֹן the Ammonites |
| 3. יַחְיֶיהָ = יַחְיֶיהָ אֶתָּה | 13. בְּסִתֵּר secretly; סִתֵּר secret |
| 4. פַּת morsel | 14. אִיבִי may have been inserted at an early date to prevent the verb נֹאֶץ from having יְהוָה as its direct object. The word must be ignored in translation. |
| 5. כּוֹס or כֶּסֶם cup | נֹאֶץ = inf. abs. (irreg.). |
| 6. הַלֵּךְ traveller | 15. יְלֹד a rare type of verbal adjective: "born" |
| 7. Note the construction לְאִישׁ הָעָשִׁיר to the rich man, where the noun is in construct with the definite adjective. | |
| 8. וַיַּעֲשֶׂה אֶתָּה = וַיַּעֲשֶׂה | |
| 9. "deserving of/sentenced to death" | |
| 10. Note § 161 (d) | |

4

When the form of the imperfect ends in a consonant, the suffix *-ē-* or *-en-* is added before the object pronoun; thus *yīšmōr + ē/en + nî* → *yīšmarēnî/ yīšmarēnnî* (he will observe me). Because of various contractions, however, it is simpler to learn the suffixed elements as a unit:

		(1)		(2)
1 c.s.	עֲנִי	- <i>énnî</i>	עֲנִי	- <i>énî</i>
2 m.s.	עֲנֶיךָ	- <i>ékkā</i>	—	—
2 f.s.	—	—	עֲנֶיךָ	- <i>ék</i>
3 m.s.	עֲנֵה	- <i>énnû</i>	עֲנֵה	- <i>éhû</i>
3 f.s.	עֲנֶיהָ	- <i>énnāh</i>	עֲנֶיהָ	- <i>éhā</i>
1 c.pl.	עֲנֵנוּ	- <i>énnû</i>	עֲנֵנוּ	- <i>énû</i>
3 m.pl.	—	—	עֲנֵם	- <i>ém</i>
3 f.pl.	—	—	עֲנֵן	- <i>én</i>

Excluding for the moment the imperfects of verbs from roots III-*Hē*, we may distinguish those whose stem vowel is reducible (as in *יִשְׁמְרוּ*, *יִשְׁמֹר*), which includes most Qal and Piel verbs, and those whose stem vowel is not reducible, mainly Qal verbs from Hollow Roots and Hiphil verbs. When the stem vowel is *ō* or *ē*, the same reduction takes place as in the main paradigm:

INTRODUCTION TO BIBLICAL HEBREW

cf. יִשְׁמְרוּ (they will observe) and יִשְׁמְרֵנִי (he will observe me); יִתְּנוּ (they will give) and יִתְּנֵנִי (he will give me). But when the stem vowel is *-a-*, this is not reduced but lengthened to *ā* before the accented syllable of the suffix. Contrast יִשְׁמַע and יִשְׁמַעֲנִי with יִשְׁמַעֲנִי (he will hear me). Read carefully through the representative forms given below to be sure that this point is clear.

The imperfect plural forms in *-û* (e.g. יִשְׁמְרוּ, יִתְּנְמוּ) take the suffixes given in Column B, §184. But even in these forms the *a* vowel of the stem is restored. Contrast

	יִשְׁמְרוּ	יִשְׁמְרֵנִי	יִשְׁמַעוּ	יִשְׁמַעֲנִי
QAL	יִשְׁמֹר	יִשְׁמֹרֵנִי	יִשְׁמֹדוּ	יִשְׁמֹדֻנִי
	יִלְמֹד	יִלְמֹדֵהוּ	יִלְמֹדוּ	יִלְמֹדֻהוּ
	יִשְׁמַע	יִשְׁמַעֲנִי	יִשְׁמַעוּ	יִשְׁמַעֲנֻנִי
	יַעֲזֹב	יַעֲזֹבֵנִי	יַעֲזֹבוּ	יַעֲזֹבֻנִי
	יִמְצֹא	יִמְצֹאֵנִי	יִמְצֹאוּ	יִמְצֹאֻנִי
	יֵאָכֵל	יֵאָכֵלֵהוּ	יֵאָכֵלוּ	יֵאָכֵלֻהוּ
	תִּלְדֹּ	תִּלְדֹּהוּ	—	—
	יִדַּע	יִדַּעֵהוּ	יִדַּעוּ	יִדַּעֻהוּ
	יִשִּׁים	יִשִּׁימֵהוּ	יִשִּׁימוּ	יִשִּׁימוּהוּ
	יִסָּב	יִסָּבֵהוּ	יִסָּבוּ	יִסָּבוּהוּ
PIEL	יִתֵּן	יִתְּנֵנִי	יִתְּנוּ	יִתְּנֻנִי
	יִבְקֹשׁ	יִבְקֹשְׁנִי	יִבְקֹשׁוּ	יִבְקֹשְׁנֻנִי
	יִשְׁלַח	יִשְׁלַחֲנִי	יִשְׁלַחוּ	יִשְׁלַחֻנִי
	יִבְרֹךְ	יִבְרֹכֵנִי	יִבְרֹכוּ	יִבְרֹכֻנִי
HIPHIL	יִשְׁמִיד	יִשְׁמִידֵהוּ	יִשְׁמִידוּ	יִשְׁמִידֻהוּ
	יִמְצִיא	יִמְצִיאֵהוּ	יִמְצִיאוּ	יִמְצִיאוּהוּ
	יִוְרִיד	יִוְרִידֵהוּ	יִוְרִידוּ	יִוְרִידֻהוּ
	יִקִּים	יִקִּימֵהוּ	יִקִּימוּ	יִקִּימוּהוּ
	יִסָּב	יִסָּבֵהוּ	יִסָּבוּ	יִסָּבוּהוּ

The distinction between short (jussive, “converted”) and normal imperfects is not retained before pronominal suffixes.

יִשְׁמַד אֹתוֹ → יִשְׁמִידֵהוּ and he destroyed him

Note that the *-a-* in the final stem syllable of the Piel imperfects such as יִשְׁלַח does not conform to the rule given above and is reduced: יִשְׁלַחֵהוּ. Note also יֵאָכֵלֵהוּ.

The object suffix *-kā* (you, m.s.) may be added directly to the imperfect stem, in which *ō* → *o* and *ē* → *e*; *a* remains *a*; *î* remains *î*.

יִשְׁמֹר אֹתָךְ → יִשְׁמֹרְךָ
 יִתֵּן אֹתָךְ → יִתְּנֶךָ
 יִבְקֹשׁ אֹתָךְ → יִבְקֹשְׁךָ

יִשְׁלַח אֹתָהּ → יִשְׁלַחָהּ (but note Qal יִשְׁלַחָהּ)
 יִשְׁמִיד אֹתָהּ → יִשְׁמִידָהּ

Verbs from roots III-*Hē* drop the final *-eh* before the suffixes:

QAL	יִבְנֶה	יִבְנֶהוּ	יִבְנֶהָ	יִבְנֶהוּ
	יִבֵּן			
PIEL	יִצְוֶה	יִצְוֶהוּ	יִצְוֶהָ	יִצְוֶהוּ
	יִצֵּו			
HIPHIL	יִרְאֶה	יִרְאֶהוּ	יִרְאֶהָ	יִרְאֶהוּ
	יַעֲלֶה			

193. Object Suffixes on the Imperative.

The suffixes used are the same as those found with the imperfect. The general similarity with the imperfect is such that no new principles are involved in the attachment of the suffixes. The following examples should suffice:

QAL	שָׁמַר	שָׁמְרֵנִי	שָׁמְרוּ	שָׁמְרוּנִי
	תֵּן	תֵּנֵנִי	תֵּנוּ	תֵּנוּנִי
	שָׁמַע	שָׁמְעֵנִי	שָׁמְעוּ	שָׁמְעוּנִי
	מָצָא	מָצְאֵנִי	מָצְאוּ	מָצְאוּנִי
	בָּנָה	בָּנֵהוּ	בָּנוּ	בָּנוּהוּ
	שִׁים	שִׁימֵהוּ	שִׁימוּ	שִׁימוּהוּ
PIEL	סָב	סָבֵהוּ	סָבוּ	סָבוּהוּ
	בִּקֵּשׁ	בִּקְשֵׁהוּ	בִּקְשׁוּ	בִּקְשׁוּהוּ
HIPHIL	שִׁלַּח	שִׁלְחֵהוּ	שִׁלְחוּ	שִׁלְחוּהוּ
	הִשְׁמִיד	הִשְׁמִידֵהוּ	הִשְׁמִידוּ	הִשְׁמִידוּהוּ
	הִרְבֵּה	הִרְבֵּהוּ	הִרְבּוּ	הִרְבּוּהוּ
	הִעֲלָה	הִעֲלֵהוּ	הִעֲלוּ	הִעֲלוּהוּ

194. Object Suffixes on the Infinitive Construct.

Because of the ambivalence of the infinitive with regard to voice, the subject suffixes learned in §115 may have an object value in translation. E.g. “he sought my killing” may refer to “my killing someone else” or “my being killed.” In the first person singular the ambiguity may be resolved by employing *-ēnî* as object versus *-î* as subject: הִרְגֵּנִי versus הִרְגֵּנִי. In the third person singular masculine it is possible to use *-ô* as opposed to *-êhû* in this same way. In general, however, it is necessary to translate the infinitive plus pronominal suffix as the context demands. This is analogous, of course, to the situation when a noun follows: הִרְגַּ אִישׁ “killing a man” (objective) or “a man’s killing (someone)” (subjective).

INTRODUCTION TO BIBLICAL HEBREW

195. Vocabulary 54.

- VERBS: הָטָה (יָטָה) to turn aside, incline, thrust aside (all transitive)
פָּנָה (יָפְנָה) to turn toward, turn (both trans. and intrans.)
נָטַשׁ (יָטַשׁ) to leave, forsake, abandon
חָשַׁב (יָחַשַׁב) to think, devise, reckon, impute
- NOUNS: תַּחֲנֻנָּה (pl. -ôl) supplication
צְדָקָה (pl. -ôl) righteousness, righteous act
מָטָר (pl. -ôl) rain
נַחֲלָה (pl. -ôl) property, possession, inheritance, portion
זְרוּעַ (pl. -îm/-ôl) arm; (fig.) strength (usually fem.)
יִרְאָה fear; used also as the infinitive construct of יָרָא (constr. יִרְאֵת)
- OTHER: נִכְרִי (adj.) foreign, strange; fem. נִכְרִיָּה
אָמֵן } (adv.) truly, indeed
אֲמֵן }

Exercises:

(a) Transform according to the example and translate.

Ex. תִּשְׁמְרוּם אֲתֶם → תִּשְׁמְרוּם you shall observe them

- | | | |
|------------------------|-------------------------|--------------------------|
| יִטֶּה אֲתֶם (1) | רָפָא אֲתֶם (6) | הִטָּה אֹתוֹ (11) |
| יִמָּאֶסוּ אֹתוֹ (2) | מָשַׁחוּ אֹתוֹ (7) | גָּרַשׁ אֲתֶם (12) |
| שָׁלַם אֲתָהּ (3) | יִכְחַד אֲתֶם (8) | אֶל-תִּקְלַל אֲתָהּ (13) |
| אֶל-תִּטַּשׁ אֹתִי (4) | תִּבְחָמוּ אֶתְּבוֹ (9) | שָׁרַת אֹתוֹ (14) |
| עֲזַר אֶתְּבוֹ (5) | תִּמְצָא אֹתִי (10) | אֶל-תִּבְזֶה אֹתִי (15) |

(b) Transform according to the example and translate.

Ex. שְׁמְרוּהוּ אֹתוֹ → שְׁמְרוּהוּ observe him

- | | | |
|-----------------|--------------------|---------------------|
| הַעֲיִדִם (1) | יַחֲשִׁבוּנִי (6) | שָׁלַחֲנִי (11) |
| יֵאָרִיכֶם (2) | יִגְדִּילִם (7) | וַיִּכְנִי (12) |
| הוֹרִידֵהוּ (3) | וַיֹּרֶהוּ (8) | הִצְלִיחֲנִי (13) |
| יוליכֶךָ (4) | וַיִּשְׁיֶנּוּ (9) | וַיִּשְׁמִיעֵם (14) |
| יִבְקַעֶם (5) | הַאֲבִידִם (10) | יִטְשׁוּהוּ (15) |

(c) Translate the following. Replace the nominal object with the appropriate pronoun, suffixed to the verb. E.g. הָרַג אֶת-הָאִישׁ → הָרַגְתָּהוּ

- | | |
|------------------------------|---------------------------------------|
| יָתֵן לָנוּ מָטָר (1) | הָמַת אֶת-שָׂרֵיהֶם (7) |
| שָׁמַע אֶת-תַּחֲנֻנָּתִי (2) | בָּעַר אֶת-עֲרֵיהֶם (8) |
| הָשַׁב אֶת-הַנִּכְרִי (3) | אֶל-תִּזְבַּח אֶת-הַכֶּבֶשׁ (9) |
| נָאֵץ אֶת-הָרָשָׁעִים (4) | יִשְׁלִיךְ אֶת-חֲרָבּוֹ אַרְצָהּ (10) |
| הִשְׁמַע אֶת-הַגּוֹיִם (5) | תֵּן לִי אֶת-נַחֲלָתִי (11) |
| הִסְתֵּר אֶת-הַכֶּסֶף (6) | הִזְכֵּר אֶת-שְׁמוֹ (12) |

(13) הוֹלִירוּ אֶת־מַעֲשֵׂיהֶם

(15) נָטַע אֶת־הַיֵּיתִים

(14) הָבֵא אֶת־הָאָרוֹן

(d) Write in Hebrew.

1. Let my supplication come before thee, O Lord.
2. He will continue to give rain upon the earth.
3. Who is that strange man the elders are speaking with?
4. Fear of him fell upon them and their hearts melted within them.
5. I shall walk in truth and righteousness all the days of my life.
6. The fear of the Lord is the beginning of wisdom.
7. Even the strong will fall before him.
8. Because you have slain his anointed one, you also shall die.
9. Have pity on the poor, for there is no other to help them.
10. I will not heed your prayers and your supplications.

LESSON 55

196. Conditional Sentences.

Any two clauses, the first of which states a real or hypothetical condition, and the second of which states a real or hypothetical consequence thereof, may be taken as a conditional sentence. Because conditional sentences entail a logical and (usually) temporal sequence, they form a natural subgroup related to the narrative sequences. Conditional sentences in Hebrew may be virtually unmarked; the translation of certain sets of clauses in a regular future narrative sequence often requires a conditional sentence in English:

וְעָזַב אֶת-אָבִיו וּמָת and if he leaves his father, he (i.e. his father) will die (Gen. 44 : 22)

וְשָׁמַע שָׁאוּל וַהֲרַגְנִי and if Saul hears (about it), he will kill me (I Sam. 16 : 2)

Many such occurrences are ambiguous, since a non-conditional translation can also be found. In a series of three or more clauses, it is only a matter of the translator's judgement where to end the protasis and begin the apodosis. In poetic, aphoristic, or legal styles an otherwise unmarked participial protasis is not infrequent:

וּמָכָה אָבִיו וְאִמּוֹ מוֹת יוֹמָת and if a man slays his father or his mother, he shall be put to death (Ex. 21 : 15)

וְגִנֵּב אִישׁ וּמָכְרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוֹמָת and if a man kidnaps a man and sells

him, or (if) he is found in his hand,
he shall be put to death (Ex.21:16)

These may also be translated non-conditionally as "Anyone who slays... shall be put to death" etc.

Conditional sentences marked by a special conjunction "if" are of two types: (1) those introduced by **אם**, **הֵן**, or **כִּי**, which are real, fulfilled, or fulfillable and (2) those introduced by **לֹא** (neg. **לֹא־יִלְיִ**), which are unreal, contrary-to-fact, unfulfillable.

Type (1). The protasis (the "if"-clause) may have a perfect, imperfect, or participial predicate. It is difficult to maintain these distinctions in translation. The perfect sometimes has the value of the English perfect or (perhaps over-correctly) of the future-perfect, but more often takes on the value of the Hebrew imperfect in its general present-future function. Thus, although one may make a valid distinction between

... **אם מָצָאתִי חֵן** if I have found favor...

... **אם אֶמְצָא חֵן** if I find favor (in the future)...

that same distinction becomes artificial if applied, e.g., to

אם עָבַרְתָּ אִתִּי וְהִיָּתָ עָלַי לְמִשָּׁא If you cross over with me, you will be
a burden to me (II Sam. 15:33)

... **אם-יַעְבְּרוּ אִתְּכֶם ... וְנָתַתֶּם לָהֶם** If they cross over with you, you shall
give them... (Num. 32:29).

Both protases refer to future events as conditions. It is always possible to justify the use of the perfect in the protasis as representing a completed action of accomplished state in the mind of the speaker. It is difficult within Hebrew itself to predict the choice between the perfect and the imperfect in the construction with the same meaning. Whatever the original distinction was, it has become obscured in Hebrew of the biblical period, so that both verbs will have, in general, the same range of translation values.

The apodosis corresponds closely to a clause in a present-future sequence:

$w\theta$ + perfect (converted)

$w\theta$ (optional) + non-verb + imperfect (disjunctive pattern)

$w\theta$ + non-verbal clause

imperative

None of these offers any special problems in translation. The following examples illustrate the more frequent combinations of the possible clause types:

וְאִם-יֵשְׁבְנוּ פֹה וּמָתוּ And if we stay here, we shall die
(II Kings 7:4)

אִם לֹא הֵבִיאָתִיו אֵלַיךְ ... וְחָטַאתִי לָךְ If I do not bring him back to you...

INTRODUCTION TO BIBLICAL HEBREW

- I shall be accountable to you
(Gen. 43 :9)
- אם שִׁכְחֵנוּ שֵׁם אֱלֹהֵינוּ וְנִפְרַשׁ כַּפֵּינוּ לְאֵל זָר
הֲלֹא אֱלֹהִים יִחְקֹר-זֹאת
- וְהָיָה אִם-לֹא חִפְצָתָּ בָּהּ וְשִׁלַּחְתָּהּ
- וְאִם-יִהְיוּ חַטָּאֵיכֶם כַּשָּׁרִית כְּשֶׁלֶג יִלְבִּינוּ
- וְהָיָה אִם-אִישׁ יָבֹא וְשָׁאַלְךָ ... וְאָמַרְתָּ
- If we forget the name of our God and
extend our hands to a foreign god,
will not God find this out? (Ps.
44 :21)
- And if you are not pleased with her,
you shall send her forth (Deut.
21 :14)
- Even if your sins are as scarlet, they
shall become as white as snow
(Is. 1 :18)
- And if a man comes and asks you...
you shall say... (Judges 4 :20)

A clause introduced by the particles *הֵן*, *כִּי* and *אֲשֶׁר* (cf. §70) may also be equivalent to the protasis of a conditional sentence.

It was pointed out in a previous lesson (cf. §138) that *אם* has a negative translation value as part of an oath formula. The expression *אם לא* has thus a positive value in the same context.

- חַי-אֲנִי ... אִם-לֹא כַּאֲשֶׁר דִּבַּרְתָּם בְּאָזְנִי
כֵּן אֶעֱשֶׂה לָכֶם
- וַיִּשָּׁבַע מֹשֶׁה ... לֵאמֹר אִם-לֹא הָאָרֶץ ...
לְךָ תִּהְיֶה לְנַחֲלָה
- As I live, I shall do to you as you have
spoken into my ears (or: as you
have confided in me) (Num. 14 :28)
- And Moses swore saying: "The land
.....will be an inheritance for
you... (Joshua 14 :9)

Type (2). Contrary-to-fact conditional sentences introduced by *לוּ* are too infrequent to allow a meaningful analysis. Here are some typical examples:

- לוּ יֵשׁ-חֶרֶב בְּיָדִי כִּי עָתָה הֲרָגְתִּיךָ
- לוּ חָכְמוּ יִשְׁכִּילוּ זֹאת
- לוּ הִחַיְתָּם אוֹתָם לֹא הֲרָגְתִּי אֶתְכֶם
- לוּ חָפֵץ יְהוָה לְהַמִּיתָנוּ לֹא-לָקַח מִיָּדֵינוּ עֹלָה
- לוּלִי אֱלֹהֵי אָבִי ... הָיָה לִי כִּי-עָתָה
רִיקָם שְׁלַחְתָּנִי
- If there were a sword in my hand,
I would surely now kill you (Num.
22 :29)
- If they were wise, they would under-
stand this (Deut. 32 :29)
- If you had let them live, I would not
kill you (Judges 8 :19)
- If the Lord had wanted to kill us, he
would not have received an offering
from us (Judges 13 :23)
- If the God of my father had not been
on my side, you would have sent
me away empty (Gen. 31 :42)

The particle *לו* may also be used in the sense “would that” without a following apodosis:

וְלוֹ הוּאֲלֵנוּ וַנֵּשֶׁב בְּעֶבֶר הַיַּרְדֵּן Would that we had been content to
dwell on the other side of the
Jordan (Joshua 7:7)

197. Concluding Remarks on Clause Sequences.

The syntax of Biblical Hebrew presents difficult and often insoluble problems. Given the unknown numbers of sources, writers, and editors that have had a hand in the formation of the text, together with the grammatical schools of the later traditionalists, we can never be sure how much reliance (grammatically speaking) we may place in the *textus receptus* and, consequently, how refined our analysis can be before becoming meaningless. The narrative sequences presented in this grammar are a good case in point. To maintain that these are the sole devices pertinent to the syntax of *wə*-clauses would be false in the face of the many obvious exceptions. But because most sequences can be reduced to these patterns there is certainly some value in regarding them as standard. The evolution of Hebrew toward the post-biblical type replaced most of the older converting sequences by simpler non-converting ones. Thus, a formal tendency directly opposed to an earlier one must have been a work in the latest redactions of the text before it achieved its fixed form. Certainly some of the inconsistencies in verbal usage and clause syntax are to be attributed to this influence.

(a) Further remarks on the present-future narrative sequence (1b-c). This sequence, characterized by a continuing series of converted perfects, may be led off by a variety of clause types; we have already mentioned leading clauses with verbal (imperfect) and non-verbal predicates. The verb *הָיָה* in a leading clause requires special consideration. By virtue of its double meaning “be/become” it may be used to describe a non-punctual past tense situation (e.g. “there was a famine in the land”). If a narrative sequence begins with a clause containing the verb *הָיָה* (or *וַיְהִי*), the real nature of the sequence is not clear until we reach a continuing verb. Contrast

הָיָה רָעָב בְּאֶרֶץ יִרְדֵּן מִצְרַיִם... There was a famine in the land and
he used to go down to Egypt...
(habitual)

הָיָה רָעָב בְּאֶרֶץ יִרְדֵּן מִצְרַיִם... There was a famine in the land and
he went down to Egypt (specific;
punctual)

The leading clause of the present-future sequence may thus be redefined as comprising the formal subtypes:

INTRODUCTION TO BIBLICAL HEBREW

- (a) imperfect
 - (b) non-verbal clause (including those with participial predicates)
 - (c) conditional clauses, with perfect or imperfect finite verb in a present-future meaning
 - (d) the verb הָיָה in a non-punctual sense
- all continued by *wə* + (converted) perfect.

(b) Conjunctive, non-converting sequences:

- (1) perfect + *wə* + perfect (unconverted)
- (2) imperfect + *wə* + imperfect (unconverted)
- (3) imperative + *wə* + imperative

The third of these sequences has already been mentioned (§107) and is included here only because of its formal similarity. Sequences (1) and (2), however, are new and because they are by no means uncommon deserve some comment. They seldom occur in punctual narrative and are used mainly where there is a simple listing of clauses without an explicit expression of logical or temporal consecution; they may thus be defined as conjunctive but non-consecutive. But when they *are* used in a consecutive series it is usually to continue a disjunctive clause rather than in the main narrative. For example, suppose that in the main narrative a person has been mentioned about whom the writer wishes to supply additional information. Such information is usually introduced by a disjunctive formula (verb not first). It is often the case that this explanatory disjunction will continue for several clauses before the writer returns to the main narrative; it is in this type of sub-sequence that (1) and (2) are frequently met in a consecutive sense. Note, for example, I Sam. 23:20, concerning a certain Benayahu:

וְהוּא יָרַד וַיַּהַר אֶת-הָאֵרֶץ and he is the one who went down and killed the lion...

Another use of sequences (1) and (2) above is an analog of the imperative + *wə* + cohortative sequence, in which the second clause is best translated as a purpose or result clause (cf. §107). Thus corresponding to a hypothetical (but normal) sequence of the type (1b):

הֲרָחֵב לָנוּ וְנִפְרָה בָּאָרֶץ Make room for us, so that we may be fruitful in the land

we have the statement of fact in Gen. 26:22:

כִּי-עָתָה הֲרָחִיב יְהוָה לָנוּ וּפִרְיָנוּ בָּאָרֶץfor now the Lord has made room for us to be fruitful in the land.

(c) Finally, note the unusual sequence occurring in each of the three passages outlined below as illustrations. We are dealing in each case with a punctual, habitual sequence. Circumstantial information about action which

is prior to the clause that will follow is introduced by *wa* + imperfect (converted), best rendered “and when he had done so-and-so...” Such clauses are conjunctive by definition, but because of their formal departure from the sequence in which they occur, they clearly mark an anticipatory temporal subordination.

Illustrative Passages

I Sam. 17:34–5. In this passage David describes his prowess as a shepherd. The sequence begins with the ambiguous verb **הָיָה** and is uniformly with converted perfects (1b), with the exception of **וַיִּקָּם** which belongs to the peculiar type mentioned in the preceding paragraph. [In this and the following passages only the leading elements of each clause are given. Clauses irrelevant to the discussion at hand are omitted. Indentation indicates subordination or disjunction. The reader should compare our outlines with the original text.]

רָעָה הָיָה עֶבְדְּךָ	I (your servant) was a shepherd...	Note ambiguous <i>hāyāh</i> .
וּבֹא הָאֲרִי	and (whenever) a lion would come	
וְנָשָׂא	and take	
וַיֵּצֵאתִי	I would go out	
וְהִכֵּיתִי	and strike	
וְהַצַּלְתִּי	and rescue	
וַיִּקָּם	and when he attacked me	Anticipatory subordination
וְהִחֲזַקְתִּי	I would grab him	Resumption of main sequence.
וְהִכֵּיתִי	and beat him	
וְהָמַיתִי	and kill him	

Job 1:1–5:

אִישׁ הָיָה	There was a man	Beginning of the main narrative; note ambiguous <i>hāyāh</i> .
וְהָיָה הָאִישׁ הַהוּא	and that man was	Continuation with <i>wahāyāh</i> marks the sequence as type 1 b (habitual).
וַיִּוָּלְדוּ	and when there was born to him	Anticipatory subordination, continued by two consecutive clauses.
וַיִּהְיֶה	and his herds had reached (the extent of)	
וַיִּהְיֶה	and he had become great	
וְהָלְכוּ	his sons used to go	Resumption of main narrative
וַעֲשׂוּ	and make	

INTRODUCTION TO BIBLICAL HEBREW

וּשְׁלַחוּ	and send	
וַקְרָאוּ	and call	
וַיְהִי כִּי הָקִיפוּ	and when the feast days had run their course	Another anticipatory subordi- nation marked by <i>wa</i> + im- perf. (converted), compli- cated by a temporal clause insertion with <i>kî</i> .
וַיִּשְׁלַח	and he had sent	
וַיְקַדְּשֵׁם	and had sanctified them	
וַהֲשִׁיבֵם	he would get up early	Resumption of main narrative
וַהֲעִלָּה	and send up offerings	
כִּי אָמַר אִיּוֹב	for Job said	Simple subordination with <i>kî</i> .
אִילֵּי חֲטָאוּ	perhaps they have sinned	Quotation, beginning a sec- ondary sequence (type 3a).
וּבֵרְכוּ	and "blessed"	
כַּכָּה יַעֲשֶׂה	thus he used to do	Disjunction marking the end of the general introduction to the narrative.

Note the correct reversion to the imperfect in the final disjunction.

I Sam. 1 : 1-7.

וַיְהִי אִישׁ אֶחָד	(and) there was a certain man	Beginning of main sequence, followed by four disjunctive non-verbal clauses (omitted here).
וַיְהִי לְפִנְחָה	(and) Peninah had children	Continuation of main se- quence, still with the ambi- guous <i>wayhî</i> .
וַעֲלָה הָאִישׁ הַהוּא	(and) that man used to go up	Continuation of main se- quence, now clearly habitual, with the converted perfect.
וַיְהִי הַיּוֹם וַיִּזְבַּח	and when, on a given day he had sacrificed	Anticipatory subordination, doubled here with a temporal clause.
וַיִּתֵּן	he would give	Continuation of main sequence.
וּלְחַנָּה יִתֵּן	but to Hannah he would give	Disjunction for contrast. Note the correct reversion to the imperfect.
וּכְבָּעֶסְתָּה צָרָתָהּ	and her rival would vex	Main narrative.
וַיֵּן יַעֲשֶׂה	and thus he would do	End of main sequence, as marked by the disjunction.

At this point in the narrative the writer turns to the specific occasion of Hannah's encounter with Eli and employs the regular past-punctual sequence, beginning with the *wayyômer* of vs. 8.

198. Vocabulary 55.

VERBS:	(יְכַלֵּל) כָּלַל	to contain, sustain, support
	(יִשְׁבֶּה) שָׁבַה	to lead into exile; N. passive
	(יִרְחֵם) רָחַם	to be compassionate toward
	(יַבְדִּיל) הִבְדִּיל	to divide, make a separation between
	(יַכְלֶה) כָּלָה	to complete, bring to an end; + inf.: to finish doing
NOUNS:	(יִכְרַע) כָּרַע	to bow down
	(יֵאָנֵף) אָנַף	to become angry
	(יִפְשַׁע) פָּשַׁע	to rebel, transgress (בִּ: against)
	(no pl.) רִנָּה	a cry of joy (less commonly, of supplication)
	(no pl.) בְּרֹזֶל	iron
ADJ:	(w. suff. פִּשְׁעִי; pl. -îm) פָּשַׁע	transgression, sin
	(pl. -ôl) מְנוּחָה	rest, resting-place
ADJ:	בָּרוּךְ	blessed
PROPER NAME:	שְׁלֹמֹה	Solomon

Reading: I Kings 8:22-30; 44-58: Solomon's Prayer.

- (22) וַיַּעֲמֵד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ יְהוָה לְגִדּוֹ כָּל-קֹהֵל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמַיִם:¹
- (23) וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין-כְּמוֹת אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת שָׁמַר הַבְּרִית וְהַחֲסֵד לַעֲבָדֶיךָ הַהֹלְכִים לִפְנֶיךָ בְּכָל-לְבָבָם:
- (24) אֲשֶׁר שָׁמַרְתָּ לַעֲבָדֶיךָ דָּוִד אָבִי אֶת אֲשֶׁר-דִּבַּרְתָּ לוֹ וְתִדְבֹּר בְּפִיךָ וּבִגְדֶיךָ מִלֵּאֵת כִּי־זֶה הַיּוֹם:
- (25) וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לַעֲבָדֶיךָ דָּוִד אָבִי אֶת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא-יִכָּרֵת לְךָ אִישׁ מִלִּפְנֵי יֹשֵׁב עַל-כִּסֵּא יִשְׂרָאֵל רַק אִם-יִשְׁמְרוּ בְנֶיךָ אֶת-דִּרְכָּם לִלְכֹּת לִפְנֵי כַּאֲשֶׁר הִלַּכְתָּ לִפְנֵי:
- (26) וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֵן נָא דְבָרֶיךָ² אֲשֶׁר דִּבַּרְתָּ לַעֲבָדֶיךָ דָּוִד אָבִי:
- (27) כִּי הָאֲמֵנָם יֹשֵׁב אֱלֹהִים עַל-הָאָרֶץ הַזֶּה³ הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְבָּלוּךָ אִף כִּי-הִבִּיתָ הַיּוֹם אֲשֶׁר בָּנִיתִי:
- (28) וּפְנִיתִי⁴ אֶל-תְּפִלַּת עַבְדֶּךָ וְאֶל-תַּחֲנֻתוֹ יְהוָה אֱלֹהֵי לְשֹׁמֵעַ אֶל-הַרְנָה וְאֶל-הַתְּפִלָּה אֲשֶׁר עַבְדֶּךָ מִתְפַּלֵּל לִפְנֶיךָ הַיּוֹם:
- (29) לְהִיטֵי עֵינֶיךָ⁵ פִּתְחוּת אֶל-הַבַּיִת הַזֶּה לְיִלְהָ נְיוֹם אֶל-הַמָּקוֹם אֲשֶׁר אָמַרְתָּ יְהוָה שְׁמִי שֶׁם לְשֹׁמֵעַ אֶל-הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדֶּךָ אֶל-הַמָּקוֹם הַזֶּה:
- (30) וְשֹׁמֵעַתָּ אֶל-תַּחֲנֻת עַבְדֶּךָ וְעֹמֶד יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל-הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל-מָקוֹם שִׁבְתְּךָ אֶל-הַשָּׁמַיִם וְשֹׁמֵעַתָּ וְסִלַּחְתָּ:
- (44) כִּי-יֵצֵא עַמֶּךָ לְמִלְחָמָה עַל-אֹיְבָיו בְּדֶרֶךְ אֲשֶׁר תִּשְׁלַחֵם וְהַתְּפַלְלוּ אֶל-יְהוָה דְּרָךְ⁶ הָעִיר אֲשֶׁר בְּחָרְתָּ בָּהּ וְהִבִּיתָ אֲשֶׁר-בָּנִיתִי לְשֹׁמֵעַ:
- (45) וְשֹׁמֵעַתָּ הַשָּׁמַיִם אֶת-תְּפִלָּתָם וְאֶת-תַּחֲנֻתָם וְעֹשֶׂת מִשְׁפָּטָם:
- (46) כִּי יִחְטְאוּ-לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא-יִחְטָא וְאַנְפָּתָ בָּם וְנִתְּנָם לִפְנֵי אוֹיֵב וְשָׁבוּם שְׁבִיָּהֶם אֶל-אָרֶץ הָאוֹיֵב רְחוֹקָה אוֹ קְרוֹבָה:
- (47) וְהִשְׁבִּיבוּ אֶל-לִבָּם בְּאָרֶץ אֲשֶׁר נִשְׁבּוּ-שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאָרֶץ שְׁבִיָּהֶם לֵאמֹר חָטָאנוּ וְהִצִּינוּ⁷ רָשָׁעֵנוּ⁸:
- (48) וְשָׁבוּ אֵלֶיךָ בְּכָל-לִבָּבָם וּבְכָל-נַפְשָׁם בְּאָרֶץ אִיְכִיָּהֶם אֲשֶׁר-שָׁבוּ אֹתָם וְהַתְּפַלְלוּ אֵלֶיךָ דְּרָךְ אֲרָצָם אֲשֶׁר נָתַתָּה לְאֲבוֹתָם הָעִיר אֲשֶׁר בְּחָרְתָּ וְהִבִּיתָ אֲשֶׁר-בָּנִיתִי לְשֹׁמֵעַ:

INTRODUCTION TO BIBLICAL HEBREW

- (49) וְשָׁמַעְתָּ הַשָּׁמַיִם מִכּוֹן¹⁰ שְׁבִיטָה אֶת-תְּפִלָּתָם וְאֶת-תַּחֲנוּנָם וְעָשִׂיתָ מִשְׁפָּטָם:
- (50) וְסָלַחְתָּ לְעַמֶּךָ אֲשֶׁר חָטְאוּ-לָךְ וְלִכְל-פְּשָׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ-בְךָ וְנָתַתָּם לְרַחֲמִים¹¹ לִפְנֵי שְׂבִיחָם וְרַחֲמוֹם:
- (51) כִּי-עַמֶּךָ וְנִחַלְתָּהּ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר¹² הַבְּרָזִל:
- (52) לִהְיוֹת עֵינֶיךָ פְּתוּחִת אֶל-תַּחֲנוּנָת עַבְדְּךָ וְאֶל-תַּחֲנוּנָת עַמֶּךָ יִשְׂרָאֵל לְשִׁמְעַ אֲלֵיהֶם בְּכָל קֶרְאָם אֲלֵיךָ:
- (53) כִּי-אֵתָהּ הִבְדִּילְתָּם לָךְ לְנִחָלָה מִכָּל עַמֵּי הָאָרֶץ כְּאֲשֶׁר דִּבַּרְתָּ בְּיַד מֹשֶׁה עַבְדְּךָ בְּהוֹצִיאָהּ אֶת-אַבְרָהָם מִמִּצְרַיִם אֲדֹנָי יְהוָה:
- (54) וְהִי כְכֹלֹת שְׁלֹמָה לְהִתְפַּלֵּל אֶל-יְהוָה אֵת כָּל-הַתְּפִלָּה וְהַתַּחֲנוּן הַזֶּה קָם¹³ מִלִּפְנֵי מִזְבֵּחַ יְהוָה מִכְרַע עַל-בְּרָכָיו¹⁴ וְכַפָּיו פְּרָשׁוֹת הַשָּׁמַיִם:
- (55) וַיַּעֲמֵד וַיְבָרֶךְ אֵת כָּל-קְהֵל יִשְׂרָאֵל קוֹל¹⁵ גָּדוֹל לֵאמֹר:
- (56) בָּרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כָּכָל אֲשֶׁר דִּבַּר לֹא-נִפְלָד דְּבַר אֶחָד מִכָּל דְּבָרוֹ הַטּוֹב אֲשֶׁר דִּבַּר בְּיַד מֹשֶׁה עַבְדּוֹ:
- (57) יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כְּאֲשֶׁר הָיָה עִם-אַבְרָהָם וְעִם-יִצְחָק וְעִם-יַעֲקֹב וְעִם-יִשְׁשַׁכָּר:
- (58) לְהַטּוֹת לְבָבֵנוּ אֵלָיו לְלַכֵּת בְּכָל-דֶּרֶכָיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת-אַבְרָהָם:

Notes to the Reading:

- Note הַשָּׁמַיִם in the sense "heavenward" and "in heaven" throughout this passage.
- The plural form in the consonantal text is pointed as a singular.
- The הֵנָּה should be correlated with the אֵף כִּי "Since even the heavens and the heavens' heavens cannot contain you, how much less this house which I have built."
- וַיַּעֲמֵד continues the sequence of vs. 26.
- Defectively spelled עֵינֶיךָ in the original text.
- Here in the sense "toward".
- Idiomatic: "if they lay it to heart, consider it".
- הָעֵוָה to sin
- רָשָׁע to act wickedly
- מִכּוֹן = מָקוֹם
- Idiomatic: "and you make them an object of compassion".
- כוּר a furnace
- The form קָם instead of וַיָּקָם marks this as the first main verb of a new sequence. Compare the discussion at the end of §132.
- בְּרָכָיִם (dual) knees
- Adverbially: "in a loud voice".

Appendix A

A CLASSIFIED LIST OF NOUNS

The following list contains all the nouns appearing in this book, classified according to the vocalic pattern of the absolute singular. Nouns of a given pattern are included under a single number; differences in the inflected form, such as construct or plural, account for the further subdivisions. The principal forms are arranged as follows:

absolute singular	construct singular	singular with 1 pers. sing. suff.	absolute plural	construct plural
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Other forms with pronominal suffixes are listed under the appropriate stem.

When an entry presents a virtually unique type, parentheses indicate a conjectured, but securely based form. E.g., (יָם) “my sea” is not attested, but the form is reasonably certain because יָם “her sea” is attested. The same suffixal forms are given for each noun for the sake of consistency.

Square brackets enclose conjectures which are probable, but not as firmly established as those just mentioned.

Dual forms may be found in §92.

I. Monosyllabic nouns with a normally changeable (reducible) long vowel or *a* (plural §34; constr. sing. §§73, 75; constr. plur. §§78–79; w. suff. §§85, 88, 96):

INTRODUCTION TO BIBLICAL HEBREW

	Absolute Singular	Construct Singular	Singular 1st person suffix	Absolute Plural	Construct Plural	
1a.	יָד	יָדְךָ	יָדִי	יָדוֹת	יָדוֹת (יָדוֹתִי)	hand (f.)
1b.	דָּם	דָּם דְּמַכֶּם	דָּמִי דְּמִיךָ	דָּמִים (דָּמִי)	דָּמִים (דְּמִיכֶם)	blood
1c.	אָב	אָבִי אֲבִיכֶם	אָבִי אֲבִיךָ	אָבוֹת	אָבוֹת אֲבוֹתֵי	father
1d.	אָח	אָחִי אֲחִיכֶם	אָחִי אֲחִיךָ	אָחִים	אָחִים אֲחִיכֶם	brother
1e.	יָם יָמָה	יָם / יָם־	(יָמִי)	יָמִים	—	sea
2a.	עָם	עָם עַמֶּכֶם	עַמִּי עַמִּיךָ	עַמִּים	עַמִּים / עַמִּי עַמִּיכֶם	people

Also: אָף nose חַיִּים lifetime כַּף palm
 גֶּן (*ôl*) garden חַג (*im*) festival עוֹ mighty (adj.)
 דָּל poor (adj.) טָף children רַב numerous (adj.)
 חַי alive (adj.) Note: With def. art.: הַחַי הַגֶּן הָעָם

2b.	שָׂר	שָׂר שָׂרְכֶם	שָׂרִי שָׂרְךָ	שָׂרִים שָׂרֵי	שָׂרִים שָׂרֵיכֶם	chief
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Also: מָר bitter (adj.) צָר (*im*) adversary
 פָּר (*im*) steer (הַפָּר) רָע evil (adj.); wickedness (noun)

2c.	הָר הָרָה הָרֵה	הָר הָרָם	הָרִי / הָרֵי הָרָם	הָרִים הָרֵי	הָרִים / הָרֵי הָרֵי	mountain
2d.	צָד	צָד (צָדְכֶם)	(צָדִי) צָדְךָ	צָדִים (צָדִי)	צָדִים (צָדִי)	side
3a.	עֵץ	עֵץ (עֵצְכֶם)	(עֵצִי) עֵצְךָ	עֵצִים (עֵצִי)	עֵצִים (עֵצִי)	tree
3b.	גֵּר	גֵּר גֵּרְכֶם	גֵּרִי גֵּרְךָ	גֵּרִים גֵּרֵי	גֵּרִים גֵּרֵיכֶם	sojourner

Also: אֵל (*îm*) god מֵת (*îm*) dead person
 מַעֲצִים inward parts רֵעַ (*îm*) companion

3c.	בֶּן	בֶּן / בֶּן- (בְּנֵיכֶם)	בְּנִי בְּנֵיךְ	בְּנִים בְּנֵיךְ	son
3d.	שֵׁם	שֵׁם / שֵׁם- שְׁמֵכֶם	שְׁמִי שְׁמֵךְ	שְׁמוֹת (שְׁמוֹתֵי)	name
3e.	חֵץ	חֵץ (חֲצֵכֶם)	חֲצִי חֲצֵךְ חֲצֵכֶם	חֲצִים חֲצִי	arrow

Also: אִם (*ôl*) mother חֵן grace קֵץ end
 אֵשׁ fire לֵב (*ôl*) heart שֵׁן (du.) teeth

3f.	צֵל	צֵל	צִלִּי	צִלִּים	shadow
3g.	חַטָּא	(חַטָּא)	(חַטָּאי)	חַטָּאים חַטָּאי	sin

II. Monosyllabic nouns with a normally unchangeable long vowel (plural §34;
 constr. sing. §73; constr. plur. §§78–79; w. suff. §85):

4a.	שִׁיר	שִׁיר שִׁירְכֶם	שִׁירִי שִׁירְךָ	שִׁירִים שִׁירֵי	song
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Also: קִיר (*ôl*) wall רִיב (*îm, ôl*) quarrel

4b.	עִיר	עִיר (עִירְכֶם)	עִירִי עִירְךָ	עִירִים עִירֵי	city
4c.	אִישׁ	אִישׁ (אִישְׁכֶם)	אִישִׁי (אִישְׁךָ)	אֲנָשִׁים אֲנָשֵׁי	man
5a.	קוֹל	קוֹל קוֹלְכֶם	קוֹלִי קוֹלְךָ	קוֹלוֹת קוֹלוֹתֵי	voice

אֹר (<i>îm</i>) light	דּוֹר (<i>ôl</i>) generation	עוֹף fowl
אוֹת (<i>ôl</i>) sign	הוֹד splendor	עוֹר (<i>ôl</i>) hide
בוֹר (<i>ôl</i>) cistern	טוֹב good (adj.)	צֹאן small cattle
גוֹי (<i>îm</i>) people	כֹּחַ power	שׁוֹר (<i>îm</i>) head of cattle

INTRODUCTION TO BIBLICAL HEBREW

Note: The once attested plural שְׁוֹרִים represents a rare alternative in nouns of this type.

5b.	יום	יום (יומֶכֶם)	(יומִי) יומָה	יָמִים יָמִי	יָמִי יָמִיכֶם	day
5c.	ראש	ראש ראשְׁכֶם	ראשִׁי ראשָׁה	רָאשִׁים (רָאשִׁי)	רָאשִׁי רָאשִׁיכֶם	head
5d.	עֹז	עֹז / עֹז־ עֹזְכֶם	עֹזִי / עֹזִי עֹזְךָ / עֹזְךָ	[עֹזִים]	[עֹזִי]	might

Also: תָּם / integrity רַב multitude

5e.	חֹק	חֹק / חֹק־ חֹקְכֶם	חֹקִי חֹקְךָ	חֻקִּים	חֻקִּי / חֻקְךָ	statute
6.	סוֹס	סוֹס סוֹסְכֶם	סוֹסִי סוֹסְךָ	סוֹסִים סוֹסִי	סוֹסִי סוֹסִיכֶם	horse

Also: לִּיחַ (*ôl*) tablet צוֹר (*îm*) rock רוּחַ (*ôl*) wind, spirit

III. Dissyllabic nouns with penultimate stress (the Segholates) and related rarer types (plur. §§19, 50; constr. sing. §§73, 75; constr. plur. 99; w. suff. §§99, 104).

7a.	מֶלֶךְ	מֶלֶךְ	מֶלְכִי מֶלְכְּךָ מֶלְכֶכֶם	מְלָכִים מְלָכִי	מֶלְכִי מְלָכֶיכֶם	king
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Also: אֶבֶן (*îm*) stone חֶסֶד (*îm*) kindness עֶבֶד (*îm*) servant
 אֶלֶף (*îm*) thousand חֶרֶב (*ôl*) sword עֶצֶם (*îm/ôl*) bone
 אֶרֶז (*îm*) cedar יֶלֶד (*îm*) boy עֶרֶב evening
 אֶרֶץ (*ôl*) earth כֶּסֶף (*îm*) silver צֶלֶם (*îm*) image
 אָדָם (*îm*) man כֶּרֶם (*îm*) vineyard קֶרֶן (*îm/ôl*) horn
 גֶּפֶן (*îm*) vine לֶחֶם bread רֶגֶל (du.; pl. *îm*) foot
 דֶּרֶךְ (*îm*) way נֶפֶשׁ (*ôl*) soul שֶׁמֶן (*îm*) oil

7b.	חֹדֶר	חֹדֶר / חֹדֶר	(חֹדְרִי) (חֹדְרְךָ) (חֹדְרֶכֶם)	חֹדְרִים (חֹדְרִי)	חֹדְרִי (חֹדְרֶיכֶם)	room
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Similarly: הָבֵל (*îm*) vanity

7c.	קָבֵר	קָבֵר	קְבֵרִי קְבִירָה קְבִירָכֶם	קְבֵרִים קְבִירִי קְבִירָכֶם	grave
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Also:	גֶּשֶׁם (<i>îm</i>) rain	פֶּסֶל idol	שֶׁמֶשׁ (<i>ôl</i>) sun
	יָתֵר remainder	צֶדֶק righteousness	שֶׁקֶל (<i>îm</i>) shekel
	כֶּבֶשׂ (<i>îm</i>) lamb	קֶרֶב midst	שֶׁקֶר (<i>îm</i>) deception
	נֶדֶר (<i>îm</i>) vow	רֶכֶב chariotry	
	פֶּגֶר (<i>îm</i>) corpse	שֶׁבֶר (<i>îm</i>) breaking	

8a.	זֶרַע	זֶרַע	זֶרְעִי זֶרְעָה זֶרְעָכֶם	סִלְעִים (סִלְעִי)	seed rock
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The following may belong here or to the next type (8b); evidence insufficient.

פֶּסַח (*îm*) Passover יָרַח (*îm*) month בָּטַח trust

8b.	זָבַח	זָבַח	זִבְחִי זִבְחָה זִבְחָכֶם	זִבְחִים זִבְחִי זִבְחָכֶם	sacrifice
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Also: נִגַּע (*îm*) stroke פֶּשַׁע (*îm*) transgression פָּתַח (*îm*) opening

9.	נָעַר	נָעַר	נַעֲרִי נַעֲרָה נַעֲרָכֶם	נַעֲרִים נַעֲרִי נַעֲרִיכֶם	young man
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Also: בָּעַל (*îm*) master פָּחַד (פָּחַדָּה) (*îm*) dread
 יָעַר (*îm*) woods שַׁעַר (*îm*) gate
 נָחַל (*îm*) wadi

10a.	סֵפֶר	סֵפֶר	סִפְרִי סִפְרָה סִפְרָכֶם	סִפְרִים סִפְרִי סִפְרִיכֶם	book
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Also: עֵמֶק (*îm*) valley שֶׁבֶט (*îm*) rod

INTRODUCTION TO BIBLICAL HEBREW

10b.	עֹדֶר	עֹדֶר	עֹדְרִי עֹדְרָה עֹדְרֵכֶם	עֹדְרִים עֹדְרֵי עֹדְרֵיכֶם	עֹדְרִי עֹדְרֵיכֶם	flock
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Also:	חֵלֶב	(îm) fat	עֹזֵר	help
	חֵלֶק	(îm) share	עֹשֶׁב	herbage
	עֹגֵל	(îm) calf		

11.	קֹדֶשׁ	קֹדֶשׁ	קֹדְשִׁי קֹדְשָׁה קֹדְשֵׁיכֶם	קֹדְשִׁים / קֹדְשִׁים קֹדְשִׁי / קֹדְשֵׁי קֹדְשֵׁיכֶם	קֹדְשִׁי קֹדְשֵׁיכֶם	holiness
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Also:	אֹהֶל	(îm) tent	גֶּרֶן	(ôt) threshing floor	עֹרֶף	neck
	אָזֶן	(du.) ear	חֹדֶשׁ	(îm) month	צֹהָרִים	noon
	אֹכֶל	food	חֹשֶׁךְ	darkness	שֹׁרֶשׁ	(îm) root
	בֹּקֶר	morning	מִתְנַיִם	loins		

The plural forms of אֹהֶל (tent) show some irregularities:

אֹהֶלִים	אֹהֶלִי
בְּאֹהֶלִים	אֹהֶלַיִךְ
	אֹהֶלֵיכֶם

12a.	אֶרֶח	אֶרֶח	אֶרְחִי אֶרְחָה אֶרְחֵכֶם	אֶרְחוֹת (אֶרְחוֹתֵיכֶם)	אֶרְחוֹת	way
12b.	רֶחֶב	רֶחֶב	רֶחְבִּי רֶחְבָּהּ רֶחְבֵּיכֶם	—	—	breadth

Also: תֹּאֲרָ (w. suff. תֹּאֲרוּ or תֹּאֲרוֹ) form

13a.	עֵין	עֵין	עֵינִי עֵינֶיהָ עֵינֵיכֶם	עֵינֹת	עֵינֹת	eye spring
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Also: חֵיל (îm) strength יַיִן wine

13b.	זֵית	זֵית	זֵיתִי זֵיתְךָ (זֵיתְכֶם)	זֵיתִים (זֵיתִי)	זֵיתִי זֵיתִיכֶם	olive-tree
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Also: אֵיל (*îm*) ram

13c.	בֵּית	בֵּית	בֵּיתִי בֵּיתְךָ	בָּתִּים (בָּתִּי)	בָּתִּי בָּתִּיכֶם	house
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14.	גֵּי(א)	גֵּי(א)	—	גֵּיאִוֹת	(גֵּיאֹת)	valley
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15.	מָוֶת	מָוֶת מוֹתְכֶם	מוֹתִי מוֹתְךָ	—	—	death
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Also: אָתָּן trouble תִּנּוֹךְ midst

16.	שָׁא	not inflected				nothingness
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IV. Dissyllabic nouns with a sometimes changeable *a* in the first syllable and a changeable vowel in the second.

17.	שֶׁכֶם	שֶׁכֶם	שֶׁכְּמִי (שֶׁכְּמָךְ)	—	—	shoulder
18.	דְּבַשׁ	—	דְּבָשִׁי	—	—	honey
19.	שָׂאֵר	שָׂאֵר	—	—	—	remainder
20.	בְּאֵר זֶאֱב	בְּאֵר זֶאֱב	(בְּאֵרִי) (זֶאֱבִי)	בְּאֵרוֹת זֶאֱבִים	בְּאֵרוֹת זֶאֱבִי	well wolf

V. Dissyllabic nouns with an unchangeable *a* in the first syllable and an unchangeable long vowel in the second (plural §19; constr. sing. §73; constr. plur. §§78, 79; with suffixes §85).

22.	בְּכוֹר	בְּכוֹר בְּכוֹרְכֶם	בְּכוֹרִי בְּכוֹרְךָ	בְּכוֹרִים בְּכוֹרִי	בְּכוֹרִי בְּכוֹרִיכֶם	first-born
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Also: אֱלֹהִי (*îm*) god, God חֶלֶם (*ôl*) dream רְחוֹב (*ôl*) street
 אָרוֹן (הָאָרוֹן) ark חֲמֹר (*îm*) ass שְׂמָאל left-hand
 זְרוּעַ (*ôl, îm*) arm יָאֵר Nile

23.	גְּבוּל	גְּבוּל	גְּבוּלִי	גְּבוּלִים	גְּבוּלִי	boundary
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INTRODUCTION TO BIBLICAL HEBREW

Also: לְבוּשׁ clothing כְּרוּב (*îm*) cherub נְאוּם declaration
 רְכוּשׁ property

24. מְעִיל (מְעִילִי) | מְעִילִים (מְעִילִי) robe

VI. Dissyllabic nouns with normally changeable vowels in both syllables
 (plural §19; constr. sing. §§73, 75; constr. plur. §§78, 79; with suffixes §85).

25a. דָּבָר דִּבֵּר דִּבְרִי | דְּבָרִים דִּבְרִי word
 דְּבָרְכֶם דְּבָרְךָ דְּבָרִי

Also: בָּקָר large cattle יָקָר precious (adj.) רָשָׁע evil (adj.)
 בָּשָׂר flesh יָשָׁר just (adj.) שָׁלַל booty
 חֲזָק strong (adj.) מָטָר (*ôt*) rain

25b. הָדָר הִדֵּר הִדְרִי | הִדְרִים הִדְרִי splendor
 הִדְרֶכֶם הִדְרְךָ הִדְרִי

Also: אָדָם man (-kind) הָלָל slain (adj.) קָהָל (*îm*) assembly
 זָהָב gold נָהָר (*ôt*) river רָעַב hunger
 חָדָשׁ new (adj.) עָנָן (*îm*) cloud
 חָכָם wise (adj.) עָפָר (*ôt*) dust

25c. פָּרָשׁ (פָּרָשׁ) (פָּרָשִׁי) | פָּרָשִׁים (פָּרָשִׁי) horseman
 (פָּרָשֶׁכֶם) (פָּרָשֶׁךָ) פָּרָשִׁי (פָּרָשִׁיכֶם)

Also: חָרָשׁ (*îm*) engraver

25d. גָּמָל גָּמַל (גָּמָלִי) | גָּמָלִים גָּמָלִי camel
 (גָּמָלְךָ) (גָּמָלִי) (גָּמָלִיכֶם)

25e. חָלָב חָלַב חָלָבִי | — — milk
 חָלָבְךָ

26a. זָקֵן זָקֵן זָקֵנִי | זָקֵנִים זָקֵנִי/זָקֵנִי elder
 זָקֵנְכֶם זָקֵנְךָ זָקֵנִי זָקֵנִיכֶם

Also: כָּבֵד heavy (adj.) שָׁלֵם complete (adj.)

שִׂמַח glad (adj.)

שָׁכֵן (*im*) neighbor

26b.	חֲצֵר	חֲצֵר	חֲצֵרִי		חֲצֵרוֹת	חֲצֵרוֹת	courtyard
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Also: עָרֵל uncircumcised (adj.)

26c.	כָּתֵף	כָּתֵף	כְּתִפִּי		כְּתִפּוֹת	כְּתִפּוֹת	shoulder
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Also: יָרֵחַ moon יָרֵךְ (du.) thigh עָרֵל uncircumcised (adj.)

26d.	מָלֵא	מָלֵא	(מְלֵאִי)		מְלֵאִים	(מְלֵאִי)	full (adj.)
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Also: צָמָא thirsty (adj.) טָמֵא unclean (adj.)

26e.	מָגֵן	מָגֵן	מִגְנִי (מִגְנִיָּה)		מִגְנִים (מִגְנִי)	מִגְנִיָּם (מִגְנִיָּה)	shield
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27a.	לֵב	לֵב	לִבִּי לִבִּיָּךְ		לִבּוֹת (לִבּוֹת)	heart
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Also: עֵנָב (*im*) grapes שֵׁעַר hair

27b.	צֶלַע	צֶלַע	(צִלְעִי)		צִלְעִים	צִלְעוֹת	rib
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VII. Dissyllabic nouns with a normally changeable long vowel in the first syllable and an unchangeable long vowel in the second (plural §19; constr. sing. §73; constr. plur. §§78–79; with suffixes §85).

28a.	נָגִיד	נָגִיד	נָגִידִי נָגִידֶיךָ		נָגִידִים נָגִידֵי	נָגִידִי נָגִידֵיכֶם	leader
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Also: יָמִין right hand נָשִׂיא (*im*) princeמָשִׁיחַ (*im*) anointed one עָשִׂיר rich (adj.)נָדִיב noble (adj.) פְּלִיט (*im*) fugitiveפָּקִיד (*im*) deputy קָצִיר harvestצָעִיר small (adj.) שֵׁעִיר (*im*) he-goat

28b.	סָרִיס	סָרִיס	(סָרִיסִי)		סָרִיסִי / סָרִיסִי	סָרִיסִים	eunuch
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29a.	מָקוֹם	מָקוֹם	מָקוֹמִי מָקוֹמֶיךָ		מָקוֹמוֹת	מָקוֹמוֹת מָקוֹמוֹתֵיכֶם	place
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INTRODUCTION TO BIBLICAL HEBREW

Also:	אֲדוֹן (<i>îm</i>) lord	לִשׁוֹן (<i>ôt</i>) tongue
	גָּאוֹן majesty	עוֹן (<i>ôt</i>) guilt
	הָמוֹן roar	צָפוֹן north
	כְּבוֹד glory	שְׁלוֹם (<i>îm</i>) welfare

29b.	מָעוֹז	מָעוֹז	מָעוֹז	מָעוֹז (מָעוֹז)	refuge
30a.	כָּתוּב	כָּתוּב	כָּתוּבִי	כָּתוּבִים	written
		כָּתוּבְכֶם	כָּתוּבְךָ	כָּתוּבִי	(adj.)

Here belong all Qal passive participles.

30b.	בַּחֹר	—	—	בַּחֹרִים	בַּחֹרִי	young man
30c.	שָׁבוֹעַ	שָׁבוֹעַ	—	שָׁבוּעוֹת	שָׁבוּעוֹת	week
					שָׁבוּעוֹתֵיכֶם	

VIII. Dissyllabic nouns ending in -î (§112).

31a.	כֵּלִי	כֵּלִי	(כֵּלִי)	כֵּלִים	כֵּלִי	vessel
			כֵּלֶיךָ	כֵּלִי	כֵּלֵיכֶם	
	פֶּרִי	פֶּרִי	פֶּרִי	—	—	fruit
		פֶּרִיהֶם	פֶּרִיךָ			
			פֶּרִיכֶם			
	שָׁבִי	שָׁבִי	(שָׁבִי)	—	—	captivity
		שָׁבִיכֶם	שָׁבִיךָ			
			שָׁבִים			
31b.	חֲצִי	חֲצִי	(חֲצִי)	—	—	half
			(חֲצִיךָ)			
			חֲצִיו			
	אֲרִי	—	—	אֲרִיִּים / אֲרִיּוֹת	—	lion

(Cf. also אֲרִיָּה below)

31c.	חֲלִי	—	(חֲלִי)	חֲלִים	—	sickness
	עָנִי	עָנִי	עָנִי	—	—	affliction
			(עָנִיךָ)			
			עָנִים			

32. נָקִי נָקִי נָקִי | נָקִים נָקִים innocent (adj.)

A subtype of 28a nearly always written defectively.

IX. Dissyllabic nouns with an unchangeable first syllable (closed or with an unchangeable long vowel) and a changeable vowel (*ā ē a*) in the second syllable (plural §25, constr. sing. §73, constr. plur. §§78–79, w. suff. §85):

33. מוֹשָׁב מוֹשָׁב מוֹשְׁבֵי | מוֹשְׁבֵי מוֹשְׁבֵי dwelling place
 מוֹשְׁבָּכֶם מוֹשְׁבָהּ מוֹשְׁבֵי

Also: גֹּזֶל (*ôṭ*) lot נֹרָא dreadful (adj.) שׁוֹפָר (*ôṭ*) shofar
כּוֹכַב (*îm*) star עוֹלָם (*îm*) eternity

- | | | | | | | |
|--------|-----------|--------------|-----------|---------|---------|-----|
| palace | הַיְכָלִי | (הַיְכָלִים) | הַיְכָלִי | הַיְכָל | הַיְכָל | 34. |
| | | הַיְכָלוֹת | | | | |

Also: תִּימָן south (no pl.)

35. אֵיב אֵיב אֵיבִי | אֵיבִים אֵיבִי enemy
אֵיבָהּ אֵיבִי
אֵיבֶכֶם

Also: חתן father-in-law מועֵד (*im*) appointed time
כֹהֵן (*im*) priest סֹפֵר (*im*) scribe

36. חָרָשׁ — — | חֶרֶשִׁים — deaf (adj.)

37. משפט משפט משפטי | משפטי משפטי judgment

Also: מִגְדָּל (*îm*, *ôṭ*) tower מִזְרֵחַ east מִשְׁכָּן (*ôṭ*) tabernacle
מִגְרָשׁ (*îm*) pasture מִסְפָּר (*îm*) number
מִדְבָּר wilderness מִקְדָּשׁ (*îm*) sanctuary

38. גָּנַב גָּנָב גָּנָב | גָּנָבִים גָּנָבִי thief

Also: מֵאֵל food מַעֲלָל (*im*) deed צְוָר (*im*) neck
מַלְאָךְ (*im*) messenger מֵשָׁא oracle שַׁבָּת (*ôt*) Sabbath

Note the irregular presuffixal form of שְׁבִתּוֹ:שֶׁבֶת (his Sabbath).

39. אֶצְבָּע אֶצְבָּע (אֶצְבָּעִי) אֶצְבָּעוֹת אֶצְבָּעוֹת finger

INTRODUCTION TO BIBLICAL HEBREW

40.	שֶׁלֶחָן	שֶׁלֶחָן	שֶׁלֶחָנִי		שֶׁלֶחָנוֹת	שֶׁלֶחָנוֹת	table
41a.	עוֹר	—	—		עוֹרִים	—	blind

Also: פֶּסַח (adj.) lame

41b.	כֶּסֶּא	כֶּסֶּא	כֶּסֶּאִי כֶּסֶּאֶה		כֶּסֶּאוֹת	(כֶּסֶּאוֹת)	throne
41c.	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי		מִזְבְּחוֹת	מִזְבְּחוֹת	altar

X. Dissyllabic nouns with two unchangeable syllables (§ 50).

42.	אֶבְיֹן	אֶבְיֹן	(אֶבְיֹנִי)		אֶבְיֹנִים	אֶבְיֹנִי	poor (adj.)
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Also: עֲלִיֹן high, lofty

43.	גִּבּוֹר	גִּבּוֹר	(גִּבּוֹרִי)		גִּבּוֹרִים	גִּבּוֹרִי	warrior
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Also: מִזְמוֹר (*im*) psalm

44.	תַּחְתּוֹן	—	—		תַּחְתּוֹנִים	—	lower (adj.)
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Also: אַחֲרוֹן latter (adj.)

45.	תִּכּוֹן	—	—		תִּכּוֹנִים	—	inner (adj.)
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Also: רִאשׁוֹן first (adj.)

46.	צַדִּיק	צַדִּיק	(צַדִּיקִי)		צַדִּיקִים	צַדִּיקִי	righteous person
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47.	עַמּוּד	עַמּוּד	(עַמּוּדִי)		עַמּוּדִים	עַמּוּדִי	pillar
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XI. Nouns ending in *-eh* and *-ēh* (§ 88, § 116).

48a.	פֶּה	פִּי	פִּי פִּיָּה (פִּיכֶם)		—	—	mouth
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48b.	שֶׁה	שֶׁה	שִׁי שִׁיָּה		—	—	sheep/goat
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49.	שָׂדֶה	שָׂדֶה	שָׂדֵי שָׂדֶה		שָׂדוֹת	שָׂדוֹת	field
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Also: יָפָה (adj.) beautiful קֶצֶה end

קֶנֶה (*îm, ôl*) reed קָשָׁה (adj.) hard, harsh

50.	מִקְנֶה	מִקְנֶה	מִקְנִי / מִקְנֵי מִקְנִיהוּ / מִקְנֵיהוּ		(מִקְנִים)	(מִקְנֵי)	property
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Also: מִשְׁתֶּה banquet

51.	מַחֲנֶה	מַחֲנֶה	מַחֲנִי / מַחֲנֵי מַחֲנִיהוּ		מַחֲנוֹת	מַחֲנוֹת	camp
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Also: מַטֵּה (*ôl*) staff מַעֲשֵׂה (*îm*) deed מַרְאֶה appearance

52.	אַרְיֵה	—	—		—	—	lion
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XII. Feminine nouns in *-āh* (plural §53; constr. sing. §76; constr. pl. §§78, 79; with suffixes §85).

53a.	שָׁנָה	שָׁנָה	(שָׁנָתִי)		שָׁנִי / שָׁנוֹת	שָׁנִים	year
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53b.	צָרָה	צָרָה	צָרָתִי		צָרוֹת	צָרוֹת	distress
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Also: פָּרָה (*ôl*) heifer Likewise participles of Qal verbs from
רָעָה (*ôl*) evil hollow roots, like קָם, שָׁם etc.

53c.	בִּמְהָ	—	—		בִּמְהוֹת	בִּמְהִי בִּמְהוֹתִי	sacred high place
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53d.	שִׁפָּה	שִׁפָּה	(שִׁפָּתִי)		—	—	lip
					שִׁפְתֵּי	שִׁפְתֵּי	

53e.	אִמָּה	(אִמָּת)	אִמָּתִי		אִמָּהוֹת	אִמָּהוֹת	maidservant
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54.	עֲצָה	עֲצָה	עֲצָתִי		עֲצוֹת	עֲצוֹת	counsel
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Also: חֲמָה rage עֲדָה congregation

מֵאָה (*ôl*) hundred פֵּאָה corner

55.	עוֹלָה	עוֹלָה	עוֹלָתִי		עוֹלוֹת	עוֹלוֹת	burnt- offering
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Also: חוֹמָה (*ôl*) wall טוֹבָה welfare תּוֹרָה (*ôl*) law, Law

INTRODUCTION TO BIBLICAL HEBREW

56.	בִּינָה	בִּינָה	בִּינָתִי		—	—	understanding
57.	אַמָּה	(אַמָּת)	(אַמָּתִי)		אַמּוֹת	(אַמּוֹת)	cubit
Also: חַיָּה (<i>ôl</i>) wild beast							
58a.	פֶּנֶה	פֶּנֶה	(פֶּנֶתִי)		פִּנּוֹת	פִּנּוֹת	corner
Also: מִדָּה (<i>ôl</i>) measure							
58b.	אִשָּׁה	אִשָּׁה	אִשְׁתִּי		בָּשִׁים	בָּשִׁי	woman
59.	חֻקָּה	חֻקָּה	חֻקָּתִי		חֻקּוֹת	חֻקּוֹת	statute
60a.	מַלְכָּה	מַלְכָּה	מַלְכָּתִי		מַלְכוֹת	מַלְכוֹת	queen
60b.	נַחְלָה	נַחְלָה	נַחְלָתִי		נַחְלוֹת	נַחְלוֹת	portion
Also: אֲהָבָה love נַעֲרָה (<i>ôl</i>) girl							
61a.	גִּבְעָה	גִּבְעָה	גִּבְעָתִי		גִּבְעוֹת	גִּבְעוֹת	hill
Also: יִרְאָה fear שִׂמְחָה (<i>ôl</i>) joy שִׂפְחָה (<i>ôl</i>) maidservant מִנְחָה (<i>ôl</i>) gift שִׂמְלָה (<i>ôl</i>) cloak							
61b.	מִצְוָה	מִצְוָה	מִצְוָתִי		מִצְוֹת	מִצְוֹת	commandment
62.	חִרְפָּה	חִרְפָּה	חִרְפָּתִי		חִרְפוֹת	חִרְפוֹת	reproach
Also: עֲגֻלָּה (<i>ôl</i>) heifer עֲרוּהָ nakedness							
63.	חִכְמָה	חִכְמָה	חִכְמָתִי		חִכְמוֹת	(חִכְמוֹת)	wisdom
64a.	בִּרְכָּה	בִּרְכָּה	בִּרְכָּתִי		בִּרְכוֹת	בִּרְכוֹת	blessing
Also: צְדָקָה (<i>ôl</i>) righteousness רִבְבָּה myriad קִלְלָה curse שְׁמָמָה desolation							
64b.	אֲדָמָה	אֲדָמָה	אֲדָמָתִי		עֲרָבוֹת	עֲרָבוֹת	land/ steppe
64c.	מְעָרָה	מְעָרָה	—		מְעָרוֹת	מְעָרוֹת	cave

64d. מְלָאכָה	מְלָאכָת	מְלָאכְתִּי	(מְלָאכֹת)	מְלָאכֹת	task
65a. גְּבִלָּה	גְּבִלָּת	גְּבִלָּתִי גְּבִלָּתְךָ גְּבִלָּתוֹ	—	(גְּבִילוֹת)	corpse
65b. שְׁאֵלָה	—	שְׁאֵלָתִי שְׁאֵלָתִי	—	—	request
65c. בְּהֵמָה	בְּהֵמָת	(בְּהֵמָתִי) בְּהֵמָתְךָ	בְּהֵמוֹת	בְּהֵמוֹת	beast
65d. בְּרֵכָה	בְּרֵכָת	—	בְּרֵכוֹת	—	pond

Also fem. adj. and stative participles of the type כְּבִידָה.

66. עֲבוּדָה	עֲבוּדָת	עֲבוּדָתִי	—	—	work
67. תְּבוּאָה	תְּבוּאָת	תְּבוּאָתִי	תְּבוּאוֹת	תְּבוּאוֹת	product

Also: בְּתוּלָה (*ôl*) maiden יְשׁוּעָה deliverance תְּבוּנָה understanding

68. תְּפִלָּה	תְּפִלָּת תְּפִלָּתְכֶם	תְּפִלָּתִי תְּפִלָּתְךָ	תְּפִלוֹת	תְּפִלוֹת	prayer
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Also: מְגִלָּה (*ôl*) scroll תְּהִלָּה praise תְּחִנָּה supplication

מַסְלָה (*ôl*) highway תְּחִלָּה beginning

69. אֲחֻזָּה	אֲחֻזָּת	אֲחֻזָּתִי	—	—	possession
70. מַמְלָכָה	מַמְלָכָת	מַמְלָכָתִי	מַמְלָכוֹת	מַמְלָכוֹת	kingdom

Also: אֶלְמָנָה (*ôl*) widow

71. מְרֻכָּבָה	מְרֻכָּבָת	(מְרֻכָּבָתִי)	מְרֻכָּבוֹת	מְרֻכָּבוֹת	chariot
72. מִשְׁפָּחָה	מִשְׁפָּחָת	מִשְׁפָּחָתִי	מִשְׁפָּחוֹת	מִשְׁפָּחוֹת	family

Also: מִלְחָמָה (מִלְחָמָת) war

73. תּוֹעֵבָה	תּוֹעֵבָת	—	תּוֹעֵבוֹת (תּוֹלְדוֹת)	תּוֹעֵבוֹת תּוֹלְדוֹת	abomination history
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INTRODUCTION TO BIBLICAL HEBREW

XIII. Feminine Nouns in -t (plural §62; with suffixes §111).

74.	בַּת	בַּת	בָּתִּי		בָּנוֹת	בָּנוֹת	daughter
75.	עֵת	עֵת	עֵתִי		עֵתִים עֵתוֹת	(עֵתִי) (עֵתוֹת)	time
76.	אֱמֶת	—	אֱמֶתִּי		—	—	truth
77.	דֶּלֶת	דֶּלֶת	(דֶּלֶתִּי)		דֶּלֶתוֹת	דֶּלֶתוֹת	door

Also: קֶשֶׁת bow

78.	דָּעַת	דָּעַת	דָּעַתִּי		—	—	knowledge
79.	נְחֹשֶׁת	נְחֹשֶׁת	נְחֹשֶׁתִּי		—	—	bronze (fetter)
80.	(מוֹלְדֶת)	מוֹלְדֶת	מוֹלְדֶתִּי		—	—	kindred
81.	מִשְׁמָרֶת	מִשְׁמָרֶת	מִשְׁמָרֶתִּי		מִשְׁמָרוֹת	מִשְׁמָרוֹת	office

Also: תִּפְאָרֶת beauty

82.	חַטָּאת	חַטָּאת	חַטָּאתִי		חַטָּאוֹת	חַטָּאוֹת	sin
83a.	חֲנִית	(חֲנִית)	(חֲנִיתִי)		חֲנִיתִים	(חֲנִיתִי)	spear

Also probably the following (insufficient attestation):

בְּרִית pact אַחֲרִית close שְׁבִיט captivity

83b.	מִצְרִית	(מִצְרִית)	מִצְרִיתִי		מִצְרִיּוֹת	(מִצְרִיּוֹת)	Egyptian (fem.adj)
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Also the many other fem. adj. ending in -ît, such as שְׁלִישִׁית third,

for which we have not made separate classifications.

84.	עֵדוּת	—	—		—	עֵדוּת	testimony
85.	מַלְכוּת	מַלְכוּת	מַלְכוּתִי		מַלְכוּת	—	kingdom
86.	אָחוֹת	אָחוֹת	אָחוֹתִי		(אָחוֹת)	(אָחוֹת)	sister

XIV. Masculine nouns in *-āh*.

87.	לֵילָה	—	—		לַיְלָה	לַיְלָה	night
88.	פֶּחָה	פַּחַת	(פִּחְתִּי)		פַּחֹת/פִּחּוֹת	פַּחֹת/פִּחּוֹת	governor

Appendix B

QAL VERBS: THE PRINCIPAL PARTS ACCORDING TO ROOT TYPES

The following is a classified list of all the Qal verbs appearing in this grammar. Under the heading "imperfect" are included: (1) the normal imperfect, (2) the jussive (if it differs from the preceding), and (3) the converted imperfect. Under "imperative": (1) the 2nd pers. masc. sing., (2) the 2nd pers. fem. sing., and (3) the "emphatic" form of the 2nd pers. masc. sing. in *-āh*. Under "inf. constr.": (1) the free (unbound) form of the infinitive construct, and (2) the inf. construct with the suffix of the 1st person singular. Under "other": (1) the active participle, (2) the passive participle, and (3) the infinitive absolute, in that order. The numbers in parentheses refer to the paragraphs of the grammar where the full paradigms of the form in question may be found. Minor deviations from the given type are indicated in parentheses.

21

Perfect Imperfect Imperative Inf. Construct Other

1. Triliteral roots with no phonetic peculiarities (called Regular or Sound).

1a.	כָּתַב (43)	יִכְתֹּב (90)	כָּתַב (102)	כָּתַב (114)	כָּתַב (26)
		וַיִּכְתֹּב	כָּתְבִי	כָּתְבִי	כָּתוּב (128)
			כָּתְבָה		כָּתוּב

גָּנַב to steal
דָּרַךְ to tread

פָּרַץ to break out
פָּרַשׁ to spread

דָּרַשׁ to seek, inquire
 זָכַר to remember
 כָּרַת to cut
 כָּשַׁל to stumble
 כָּתַב to write
 לָכַד to capture
 מָכַר to sell
 מָלַךְ to rule
 מָרַד to rebel
 מָשַׁךְ to drag
 מָשַׁל to rule
 סָגַר to close
 סָפַר to count
 פָּקַד to attend to

קָבַץ to gather
 קָבַר to bury
 קָצַף to become angry
 קָצַר to harvest
 קָשַׁר to bind together
 רָדַף to pursue
 שָׂרַף to burn
 שָׁבַר to break
 שָׁבַת to cease, rest
 שָׁכַן to dwell
 שָׁמַר to observe
 שָׁפַט to judge
 שָׁפַךְ to pour
 תָּפַשׁ to catch hold of

<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
לָמַד (43)	יִלְמַד (94) וְיִלְמַד	לְמַד (102) לְמַדִּי לְמַדָּה } לְמַדָּה }	לְמַד (114) לְמַדִּי } לְמַדִּי }	לָמַד (26) לָמוּד (128) לְמוֹד
לָמַד to learn			שָׁכַב to lie down	
רָכַב to ride				
קָרַב (43)	יִקְרַב (94) וְיִקְרַב	קָרַב (102) קָרְבִּי קָרְבָּה	קָרַב (114) קָרְבִּי	_____
גָּדַל to be big			קָרַב to approach	קָרוֹב
לָבַשׁ to dress				
כָּבַד (87)	יִכְבֹּד (94) וְיִכְבֹּד	כָּבַד (102) כָּבְדִּי	כָּבַד (114) כָּבְדִּי	_____
זָקַן to be old			רָעַב to be hungry	כָּבוֹד
טָהַר to be pure			שָׁפַל to be low	
כָּבַד to be heavy				
קָטַן	יִקְטַן (94) וְיִקְטַן	(קָטַן)	(קָטַן) (87)	_____
(to be small)				קָטוֹן

INTRODUCTION TO BIBLICAL HEBREW

2. Roots II/III-guttural; II/III-Aleph

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
2a.	בָּחַר (48)	יִבְחַר (94) וַיִּבְחַר	בְּחַר (102) בְּחַרִּי	בָּחַר (114) בְּחַרִּי	בָּחַר (35) בְּחֹר (128) בְּחֹר
	בָּחַר to choose			פָּעַל to do	
	בָּחַן to test			צָחַק to laugh	
	בָּעַר to burn			צָעַק to cry out	
	גָּאַל to redeem			רָחַץ to wash	
	גָּעַר to rebuke			שָׁחַק to laugh	
	זָעַק to cry out			שָׂאל to ask	
	מָאַס to reject			שָׁחַט to slaughter	
2b.	שָׁמַע (48)	יִשְׁמַע (94) וַיִּשְׁמַע	שָׁמַע (102) שְׁמַעִי שְׁמַעְהוּ שְׁמַעְהוּ	שָׁמַע (114) שְׁמַעִי שְׁמַעִי	שָׁמַע (35) שְׁמוּעַ (128) שְׁמוּעַ
	בָּטַח to trust			פָּשַׁע to rebel, err	
	בָּלַע to swallow			פָּתַח to open	
	בָּקַע to split			קָרַע to tear	
	בָּרַח to flee			רָצַח to kill	
	זָבַח to sacrifice			שָׂבַע to be sated	
	כָּרַע to bow down			שָׂמַח to rejoice	
	מָשַׁח to anoint			שָׁכַח to forget	
	סָלַח to pardon			שָׁלַח to send	
	פָּגַע to meet			תָּקַע to thrust, blow	
	שָׁמַע to hear				
2c.	מָצָא (52)	יִמְצָא (95) וַיִּמְצָא	מָצָא (102) מִצְאִי מִצְאֵהוּ	מָצָא (114) מִצְאִי	מָצָא (35) מִצְוֹא (128) מִצְוֹא (128)
	בָּרָא to create			קָרָא to call	
	מָצָא to find			רָפָא to heal	
2d.	מָלָא (87)	יִמְלָא (95) וַיִּמְלָא	מָלָא (102) מִלְאִי	מָלָא (114)	— — מָלֹא (128)
	מָלָא to be full			שָׂנֵא to hate	

3. Roots I-guttural (not I-Aleph)

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
3a.	עָמַד (48)	יַעֲמֹד (103) וַיַּעֲמֹד	עָמַד (103) עֲמָדִי עֲמֹדָה	עָמַד (114) עֲמָדִי	עָמַד (26) עָמוּד (128) עָמוּד (128)
	הִפִּיךָ to overturn			חָשַׁךְ to withhold (יִחָשֵׁךְ)	
	הָרַג to kill			עָבַד to serve	
	הָרַס to break down (tr.) (also יִהָרַס)			עָבַר to cross	
	הָגַר to gird (יִהָגֵר)			עָזַב to abandon	
	חָלַם to dream			עָזַר to help (also יִעָזֵר)	
	חָמַל to spare			עָמַד to stand	
	חָקַר to explore (also יִחְקֹר)			עָרַב to give as pledge	
	חָרַשׁ to plow			עָרַךְ to arrange	
	חָשַׁב to reckon (יִחָשֵׁב)				
3b.	חָזַק (48)	יִחַזֵּק (103) וַיִּחַזֵּק	חָזַק (103) חֲזִקִי	חָזַק (114) חֲזִקִי	— — חֲזִק (128)
	יָהַר to honor (יִהָדֵר)			חָזַק to be strong	
	חָדַל to cease (יִחָדֵל)				
3c.	חָטָא (52)	יִחַטֵּא (103) וַיִּחַטֵּא	— —	חָטָא (114) חֲטָאִי	חָטָא (35) —
	(to sin)				
3d.	חָפֵץ (48)	יִחַפֵּץ (103)			
	(to take pleasure in)				

4. Roots I-Aleph

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
4a.	אַסַּר (48)	יֵאָסֵר (108) וַיֵּאָסֵר	אַסַּר (108) אַסְרִי אַסְרֵה	אַסַּר (114) אַסְרִי	אַסַּר (26) אַסֹּר (128) אַסֹּר (128)
	אַסַּף to collect, gather			אַסַּר to bind, take captive	
4b.	אָכַל (48)	יֵאָכַל (108) וַיֵּאָכַל	אָכַל (108) אָכְלִי אָכְלָה	אָכַל (114) אָכְלִי	אָכַל (26) אָכֹל (128) אָכֹל (128)

INTRODUCTION TO BIBLICAL HEBREW

אָבַד to perish	אָכַל to eat
אָחַז to seize (יֵאָחֵז or יִאָחֵז)	אָמַר to say (וַיֹּאמֶר)

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
4c.	אָהַב (48)	יֵאָהֵב (108)	אָהַב (108)	אָהֵב (114)	אָהַב (35)
	אָהַב	יֵאָהֵב	—	אָהֵבְתִּי	אָהֹב (128)
	אָהַב to love			יֵאָשֵׁם (אָשֵׁם) to be guilty	

5. Roots I-Nun

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
5a.	נָפַל (43)	יִפֹּל (118)	נָפַל (118)	נָפַל (118)	נָפַל (26)
		וַיִּפֹּל	נָפְלִי	נָפְלִי	(נָפֹל) (128)
			נָפְלָה		נָפֹל (128)

נָגַף to strike

נָדַר to vow

נָטַש to forsake

נָפַל to fall

נָצַר to guard

5b.	נָגַע (43)	יִנָּע (118)	נָע (118)	נָעַת (118)	נָגַע (35)
		וַיִּנָּע	נָעִי	נָעַתִּי	נָגֹעַ (128)
			נָעָה	נָעַ	נָגֹעַ (128)
				נָעִי	

נָגַע to touch

נָטַע to plant

נָסַע to set out

5c.	נָשָׂא (52)	יִשָּׂא (118)	נָשָׂא (118)	נָשָׂאת (118)	נָשָׂא (35)
		וַיִּשָּׂא	נָשִׂי	נָשָׂאתִי	נָשֹׂא (128)
			נָשָׂה		נָשֹׂא (128)

(to raise up)

5d.	נָתַן (49)	יִתֵּן (118)	נָתַן (118)	נָתַת (118)	נָתַן (26)
		וַיִּתֵּן	נָתַנִּי	נָתַתִּי	נָתֹן (128)
			נָתַה		נָתֹן (128)

(to give)

5e.	לָקַח (48)	יִלָּקַח (118)	לָקַח (118)	לָקַחַת (118)	לָקַח (35)
		וַיִּלָּקַח	לָקַחִי	לָקַחַתִּי	לָקֹחַ (128)
			לָקַחָה		לָקֹחַ (128)

(to take)

6. Roots I-Yodh

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
6a.	יָשַׁב (43)	יֹשֵׁב (120) וַיֵּשֶׁב	שֵׁב (120) שְׁבִי שְׁבֵה	שָׁבַת (120) שְׁבֹתִי	יָשַׁב (26) יָשׁוּב (128)
	יָרַד to go down יָלַד to bear (a child)			יָשַׁב to dwell	
6b.	יָדַע (48)	יֹדֵעַ (120) וַיֵּדַע	דַּע (120) דְּעִי דַּעֲהָ	יָדַעַת (120) דַּעֲתִי	יָדַעַת (35) יָדוּעַ (128) יָדוּעַ (128)
	(to know)				
6c.	יָצָא (52)	יֹצֵא (120) וַיֵּצֵא	צֵא (120) צֵאִי צֵאֵהָ	צָאָת (120) צָאֹתִי	יָצָא (35) יָצוּא (128)
	(to go forth)				
6d.	יָרַשׁ (43)	יִירָשׁ (120) וַיִּירָשׁ	רָשׁ (120)	רָשַׁת (120) רָשִׁיתִי	יָרַשׁ (26) יָרוּשׁ (128) יָרוּשׁ (128)
	יָשָׁר to be upright יָעַץ to advise			יָרַשׁ to inherit	
6e.	יָשָׁן (87)	יִישָׁן (120)	—	יִשָּׁן (120)	
	(to sleep)				
6f.	יָרָא (87)	יִירָא (120)	יָרָא (102)		
	(to fear)				
6g.	יָצַר (43)	יִצֵּר (118) יָצַר וַיִּצֶר/וַיִּצֹּר	—	—	יָצַר (26)
	(to fashion)				
6h.	יָצַק (43)	יִצֹּק (118) וַיִּצֹּק	יָצַק/יִצֹּק (118)	יָצַקַת (120)	
	(to pour)				

INTRODUCTION TO BIBLICAL HEBREW

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
6i.	יָכַל (87)	יֹכֵל (120)	—	יַכְלֵל	
	(to be able)				
6j.	הָלַךְ (48)	יֵלֵךְ (120) יִלְכֵּךְ	לֵךְ (120) לִכְי לִכֵּה	לָכֶת (120) לִכְתִּי	הָלַךְ (26) הָלוֹךְ (128)
	(to go, walk)				

7. Hollow Roots (II-Waw/ Yodh)

7a.	קָם (64)	יָקוּם (124) יָקֹם יִקְמוּ	קוּם (124) קֹומִי קִומֵה	קוּם (124) קוּמִי	קָם (64) — קוּם (128)
	נָח to sojourn			פָּץ to be scattered	
	מָל to circumcise			צָם to fast	
	נָח to rest (וַיָּנַח)			צָר to besiege (וַיִּצֹר)	
	נָם to sleep			קָם to arise	
	נָס to flee			רָם to be high	
	סָר to turn aside (וַיִּסֹּר)			רָץ to run	
	עָר to arouse oneself			שָׁב to return	
7b.	שָׂם (64)	יָשִׁים (124) יָשֹׁם יִשְׁמוּ	שִׁים (124) שִׁימִי שִׁימֵה	שׁוּם/שִׁים (124) שׁוּמִי	שָׂם (64) שִׁים (128) שׁוּם (128)
	גָּל to rejoice			שָׂם to put, place	
	דָּן to judge			שָׂר to sing	
	לָן to spend the night			שָׂת to set, place	
7c.	מָת (87)	יָמוּת (124) יָמֹת יִמְתּוּ	מוּת (124)	מוּת (124)	מָת (87) — מוּת (128)
	(to die)				
7d.	בָּשׁ (87)	יִבָּשׁ (124)	בָּשׁ (124)		
	(to be ashamed)				
7e.	בָּא (64)	יָבִיא (124) יָבִיֵּא	בֵּא (124) בִּאי בִּאֵה	בֵּא (124) בִּאי	בָּא (64) — בֵּא (128)
	(to come)				

8. Roots III-*Hē*

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
8a.	בָּנָה (57)	יִבְנֶה (122) יִבְנֶן וַיִּבְנֶן	בִּנֵּה (122) בְּנִי	בְּנוֹת (122) בְּנוֹתִי	בָּנָה (41) בְּנוֹי (128) בָּנָה (128)
	בָּזָה to despise בָּכָה to weep (וַיִּבְכֶּן) בָּנָה to build גָּלָה to reveal; go into exile זָנָה to be a harlot פָּלָה to be done, finished פָּדָה to ransom פָּנָה to turn toward		קָנָה to acquire קָרָה to meet רָאָה to see (וַיִּרְא) רָבָה to be many רָעָה to pasture (וַיִּרְע) שָׁבָה to take captive שָׁתָה to drink (וַיִּשְׁתֶּן) תָּלָה to hang תָּעָה to wander lost		
8b.	עָלָה (57)	יַעֲלֶה (122) יַעֲלֶל וַיַּעֲלֶל	עָלָה (122) עָלִי	עָלוֹת (122) עָלוֹתִי	עָלָה (41) עָלָה (128)
	הָרָה to conceive חָנָה to camp עָלָה to ascend, go up		עָנָה to answer עָשָׂה to do, make		
8c.	חָזָה (57)	יַחְזֶה (122) יַחֲזִי וַיַּחֲזִי	חָזָה (122) חֲזִי	חָזוֹת (122) חָזוֹתִי	חָזָה (41) חָזוֹי (128) חָזָה (128)
	הָגָה to mutter, meditate הָמָה to roar		חָזָה to see חָרָה to be angry		
8d.	הָיָה (57)	יִהְיֶה (122) יְהִי וַיְהִי	הָיָה (122) הִי	הָיֹוֹת (122) הָיֹוֹתִי לְהָיֹוֹת	
	הָיָה to be		חָיָה to live		
8e.	אָבָה (57)	יֵאָבֶה (122) יָאֵב			
	אָבָה to be willing		אָפָה to bake		
8f.	נָטָה (57)	יָטֶה (122) יָטֵן וַיָּטֵן	נָטָה (122)	נָטוֹת (122)	נָטָה (41) נָטוֹי (128)

INTRODUCTION TO BIBLICAL HEBREW

(to stretch forth)

9. Geminate Roots (a sampling of major types only; for details see §126).

	<i>Perfect</i>	<i>Imperfect</i>	<i>Imperative</i>	<i>Inf. Construct</i>	<i>Other</i>
9a.	קָבַב (68)	יִסֹּב/יָסַב (126)	סֹב (126)	סֹב (126)	סָבַב (26)
		יָסַב	סֹבִי	סֹבִי	סָבוּב (128)
					סָבוּב (128)

(to surround, go around)

9b.	אָרַר (68)	יָאֵר (126)	אֵר (126)	—————	אָרוּר (128)
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(to curse)

9c.	תָּם (87)	יָתַם (126)	—————	תָּמִי תָם (126)
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רָע to be bad תָּם to be finished, completed
קָל to be light, contemptible

Appendix C

THE DERIVED CONJUGATIONS: A SYNOPSIS*

	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
1. Sound Trilateral Roots	(141)	(149)	(154)	(158)	(175)	(178)
Perfect	נִכְתַּב	כָּתַב	כָּתַב	הִכְתִּיב	הִכְתַּב	הִתְכַּתֵּב
Imperfect	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתִּיב	יִכְתֹּב	יִתְכַּתֵּב
Jussive	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִתְכַּתֵּב
Imperative	הִכְתֵּב	כָּתֵב	—	הִכְתֵּב	—	הִתְכַּתֵּב
Inf. Construct	הִכְתֵּב	כָּתֵב	—	הִכְתִּיב	—	הִתְכַּתֵּב
Inf. Absolute	נִכְתֹּב	כָּתֹב	כָּתֹב	הִכְתֹּב	הִכְתֹּב	הִתְכֹּב
Participle	נִכְתָּב	מְכַתֵּב	מְכַתֵּב	מְכַתִּיב	מְכַתֵּב	מִתְכַּתֵּב
2. Roots I-guttural (excluding I-Aleph)	(141)	(149)	(154)	(158)	(175)	(178)
Perfect	נִעְמַד	עָמַד	עָמַד	הִעָמִיד	הִעָמַד	הִתְעַמַּד
Imperfect	יִעָמֵד	יִעָמֵד	יִעָמֵד	יִעָמִיד	יִעָמֵד	יִתְעַמַּד
Jussive	יִעָמֵד	יִעָמֵד	יִעָמֵד	יִעָמֵד	יִעָמֵד	יִתְעַמַּד
Imperative	הִעָמֵד	עָמֵד	—	הִעָמֵד	—	הִתְעַמַּד
Inf. Construct	הִעָמֵד	עָמֵד	—	הִעָמִיד	—	הִתְעַמַּד
Inf. Absolute	נִעָמֵד	עָמֵד	עָמֵד	הִעָמֵד	הִעָמֵד	הִתְעָמֵד
Participle	נִעָמֵד	מְעָמֵד	מְעָמֵד	מְעָמִיד	מְעָמֵד	מִתְעָמֵד

* The same root is used to illustrate all the conjugations of a given root type, regardless of whether it is attested in that particular form or not. References are to paragraphs in the body of the grammar where the complete paradigms may be found.

INTRODUCTION TO BIBLICAL HEBREW

	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
3. Roots II-guttural	(141)	(149)	(154)	(158)	(175)	(178)
Perfect	נָכַרַךְ	כָּרַךְ	כָּרַךְ	הִכְרִיךְ	הִכְרַךְ	הִתְכַּרַךְ
Imperfect	יִכְרַךְ	יִכְרַךְ	יִכְרַךְ	יִכְרִיךְ	יִכְרַךְ	יִתְכַּרַךְ
Jussive	יִכְרַךְ	יִכְרַךְ	יִכְרַךְ	יִכְרַךְ	יִכְרַךְ	יִתְכַּרַךְ
Imperative	הִכְרַךְ	כָּרַךְ	—	הִכְרַךְ	—	הִתְכַּרַךְ
Inf. Construct	הִכְרַךְ	כָּרַךְ	—	הִכְרִיךְ	—	הִתְכַּרַךְ
Inf. Absolute	נִכְרַךְ	כָּרַךְ	—	הִכְרַךְ	הִכְרַךְ	הִתְכַּרַךְ
Participle	נִכְרַךְ	מְכַרַךְ	מְכַרַךְ	מְכַרִיךְ	מְכַרַךְ	מִתְכַּרַךְ
4. Roots III-guttural (excluding III-Aleph)	(141)	(149)	(154)	(160)	(175)	(178)
Perfect	נִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
Imperfect	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע
Jussive	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁתַּמַּע
Imperative	הִשְׁמַע	שָׁמַע	—	הִשְׁמַע	—	הִשְׁתַּמַּע
Inf. Construct	הִשְׁמַע	שָׁמַע	—	הִשְׁמִיעַ	—	הִשְׁתַּמַּע
Inf. Absolute	נִשְׁמוֹעַ	שָׁמַע	—	הִשְׁמַע	הִשְׁמַע	—
Participle	נִשְׁמַע	מְשַׁמַּע	מְשַׁמַּע	מְשַׁמֵּעַ	מְשַׁמַּע	מִשְׁתַּמַּע
5. Roots III-Aleph	(143)	(151)	(154)	(160)	(175)	(178)
Perfect	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
Imperfect	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
Jussive	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא
Imperative	הִמְצָא	מָצָא	—	הִמְצָא	—	הִתְמַצָּא
Inf. Construct	הִמְצָא	מָצָא	—	הִמְצִיא	—	הִתְמַצָּא
Inf. Absolute	נִמְצָא	מָצָא	—	הִמְצָא	—	—
Participle	נִמְצָא	מְמַצָּא	מְמַצָּא	מְמַצִּיא	מְמַצָּא	מִתְמַצָּא
6. Roots I-Nun	(143)	(149)	(154)	(158)	(175)	(178)
Perfect	נָפַל	נָפַל	נָפַל	הִפִּיל	הִפֵּל	הִתְנַפֵּל
Imperfect	יִנְפֹּל	יִנְפֹּל	יִנְפֹּל	יִפִּיל	יִפֵּל	יִתְנַפֵּל
Jussive	יִנְפֹּל	יִנְפֹּל	יִנְפֹּל	יִפֵּל	יִפֵּל	יִתְנַפֵּל
Imperative	הִנְפֵּל	נָפַל	—	הִפֵּל	—	הִתְנַפֵּל
Inf. Construct	הִנְפֵּל	נָפַל	—	הִפִּיל	הִפֵּל	הִתְנַפֵּל
Inf. Absolute	נָפַל	נָפַל	—	הִפֵּל	הִפֵּל	הִתְנַפֵּל
Participle	נָפַל	מְנַפֵּל	מְנַפֵּל	מְפִיל	מְפֵּל	מִתְנַפֵּל
7. Roots I-Waw/Yodh	(143)	(149)	(154)	(163)	(175)	(178)
Perfect	נִוָּשַׁב	יָשַׁב	יָשַׁב	הוֹשִׁיב	הוֹשֵׁב	הִתְיָשַׁב
Imperfect	יִוָּשַׁב	יִיָּשַׁב	יִיָּשַׁב	יּוֹשִׁיב	יּוֹשֵׁב	יִתְיָשַׁב
Jussive	יִוָּשַׁב	יִיָּשַׁב	יִיָּשַׁב	יּוֹשֵׁב	יּוֹשֵׁב	יִתְיָשַׁב

	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
Imperative	הוֹשֵׁב	יֹשֵׁב	—	הוֹשֵׁב	—	הִתְיֹשֵׁב
Inf. Construct	הוֹשֵׁב	יֹשֵׁב	—	הוֹשִׁיב	הוֹשֵׁב	הִתְיֹשֵׁב
Inf. Absolute	—	יֹשֵׁב	—	הוֹשֵׁב	—	הִתְיֹשֵׁב
Participle	נוֹשֵׁב	מוֹשֵׁב	מוֹשֵׁב	מוֹשִׁיב	מוֹשֵׁב	מִתְיֹשֵׁב
8. Roots II- <i>Waw/Yodh</i> (Hollow)	(146)			(169)	(175)	
Perfect	נָקַם	—	—	הִקִּים	הוֹקֵם	—
Imperfect	יָקַם	—	—	יִקַּם	יּוֹקֵם	—
Jussive	יָקַם	—	—	יִקַּם	יּוֹקֵם	—
Imperative	הִקֵּם	—	—	הִקֵּם	—	—
Inf. Construct	הִקֵּם	—	—	הִקֵּם	הוֹקֵם	—
Inf. Absolute	נָקַם	—	—	הִקֵּם	—	—
Participle	נָקַם	—	—	מִקֵּם	מוֹקֵם	—
9. Roots III- <i>Hē</i>	(143)	(151)	(154)	(166)	(175)	(178)
Perfect	נָכַה	כָּהַ	כָּהַ	הִכָּה	הִכָּה	הִתְכָּה
Imperfect	יִכָּה	יִכָּה	יִכָּה	יִכָּה	יִכָּה	יִתְכָּה
Jussive	יִכֶּן	יִכֶּן	—	יִכֶּן	—	יִתְכֶּן
Imperative	הִכֵּה	כִּהֵּה	—	הִכֵּה	—	הִתְכֵּה
Inf. Construct	הִכָּה	כָּהַ	כָּהַ	הִכָּה	—	הִתְכָּה
Inf. Absolute	נָכַה	כָּהַ	—	הִכָּה	הִכָּה	—
Participle	נָכַה	מְכָה	מְכָה	מְכָה	מְכָה	מִתְכָּה
10. Geminate Roots	(146)	(151)	(154)	(172)	(175)	(178)
Perfect	נָסַב	סָבַב	סָבַב	הִסִּב	הוֹסֵב	הִסְתָּבַב
Imperfect	יָסַב	יִסְבֵּב	יִסְבֵּב	יָסַב	יּוֹסֵב	יִסְתָּבַב
Jussive	יָסַב	יִסְבֵּב	יִסְבֵּב	יָסַב	יּוֹסֵב	יִסְתָּבַב
Imperative	הִסֵּב	סָבַב	—	הִסֵּב	—	הִסְתָּבַב
Inf. Construct	הִסֵּב	סָבַב	—	הִסֵּב	—	הִסְתָּבַב
Inf. Absolute	הִסִּב	—	—	הִסֵּב	—	הִסְתָּבַב
Participle	נָסַב	מְסָבַב	מְסָבַב	מִסֵּב	מוֹסֵב	מִסְתָּבַב

Appendix D

CHRONOLOGICAL TABLE

Patriarchal Period, as reflected in the traditional accounts of Genesis	c. 1900–1500 B. C.
The Exodus	c. 1280
The Conquest of Canaan	c. 1250–1200
The Period of the Judges	c. 1200–1020
Reign of Saul	c. 1020–1000
Reign of David	c. 1000–961
Reign of Solomon	c. 961–922
Division into the Kingdoms of Judah and Israel	922
Fall of Samaria (cap. of Israel) to Assyria	722
Fall of Jerusalem (cap. of Judah) to Babylon	587/6
The Babylonian Exile	587–538
Post-Exilic Period (Persian domination)	538–332
Beginning of Greek Rule (with Alexander)	332

Appendix E

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HEBREW-ENGLISH GLOSSARY

Verbs are listed according to the root. Conjugational types are abbreviated as follows:

Q	qal	H	hiphil
N	niphal	Ho	hophal
P	piel	Ht	hithpael
Pu	pual	Po	polel

All other words are listed alphabetically as they appear.

References of the types A1c and B3c refer to the Appendices A and B respectively.

All other references are to paragraphs in the grammar.

א			
אָב	(-ֹל) father, ancestor (A1c)	אֲדָמָה	earth, ground, soil (A64b)
אָבֵד	(יֵאבֵד) to perish, be destroyed (B4b); H הֵאבִיד	אֶדֹן	(îm) lord, master (A29a)
	to destroy, kill	אָהַב	(יֵאָהֵב) to love (B4c)
אָבָה	(יֵאָבָה) to be willing (B8e)	אָהֲבָה	love (A60b)
אָבֵל	truly, indeed; however	אוֹ	or
אָבֶן	(îm) stone (f.) A7a	אוֹר	(îm) light (A5a)
אַבְרָהָם	Abraham	אוּרִיָּה	Uriah
אַבְרָם	Abram = Abraham	אוֹת	(ôl) sign, omen (A5a)
אַדָּם	Adam; man; mankind(80)	אָז	then, at that time
		אָזֶן	(du. אָזְנִים) ear (f.) A11
		אָח	(אָחִים) brother (A1d)

אָדָּם	one (m.)	אָסַף	(יֵאָסֵף) to gather (B4a)
אָחוֹת	sister (f.) A86	אָסַר	(יֵאָסֵר) to bind, take prisoner (B4a)
אָחַז	(יֵאָחַז) to seize, grasp, take hold of (108, B4b)	אָף	(du. אֶפֶיִם) nose, face; anger (A2a)
אֲחֵר	(אֲחֵרִים) other; fem. אֲחֵרָה, pl. אֲחֵרוֹת	אֶפֶס	+ כִּי except that, save that (conj.)
אֲחֵר	after (prep.); afterwards	אֶצֶל	near, beside, by (A10b)
אֲחֵרִי	after (prep.); + אַחֲרָי after (conj.); + כֵּן afterwards	אַרְבַּע	four (f.)
אֲחַת	one (f.)	אַרְבַּעַה	four (m.)
אִי-מֶה	from what place, from which?	אַרְבָּעִים	forty
אִיב	(îm) enemy (A35)	אָרוֹן	ark (of the covenant); w. art. הָאָרוֹן (A22)
אִיָּה	where?	אָרוּר	accursed (A30a)
אִיךָ/אִיכָּה	how? in what manner?	אָרִי	(אֲרִיּוֹת) lion (cf. A31b)
אִימָה	dread, terror (cf. A55, 56)	אָרִיָּה	lion (A52)
אִין	there is not, are not	(אָרֶךְ)	H. הָאָרֶץ to be long; to lengthen
אִיפֹה	where?	אָרַר	(יֵאָרֹר) to curse (B9b)
אִישׁ	(אֲנָשִׁים) man, husband (A4c)	אָרֶץ	(ôṭ) earth, land (f.) A7a
אִךְ	surely, doubtlessly; but, however	אֵשׁ	fire (f.) A3e
אָכַל	(יֵאָכַל) to eat (B4b)	אִשָּׁה	(נָשִׁים) woman, wife (A58b)
אָכַל	food (A11)	אָשָׁם	(יֵאָשָׁם) to be guilty; (adj.) guilty
אֶל	to, toward	אֲשְׁקֵלוֹן	Ashkelon
אֵל	(îm) god; God (A3b)	אֲשֶׁר	who, which, that (rel. pron.); that, since, because (conj.)
אֵלֶּה	these; 40	אֶת/אֶת-	dir. obj. marker
אֱלֹהִים	gods; God (59; cf. A22)	אֶת/אֶת-	with, together with
אֶלֶף	(îm) thousand (181; A7a)	אַתָּה	you (f.s.) 81
אִם	if	אַתָּה	you (m.s.) 81
אִם	(אֲמוֹת) mother (f.) A3e	אֶתוֹן	(ôṭ) she-ass, donkey (f.) A29a
אִמָּה	(אֲמָהוֹת) maidservant, fem. slave (A54e)	אַתָּם	you (m.pl.) 81
(אִמֵּן)	N. נִאֲמָן to be confirmed, verified, trustworthy; H. הֶאֱמִין to believe, trust	אֶתְמוֹל	yesterday
אִמָּנָם	surely, indeed	אַתָּן	you (f.pl.) 81
אָמַר	(יֵאָמַר) to say (B4b)	אַתָּנָה	you (f.pl.) 81
אֲמַת	truth (A76)		
אֲנִי	whither?		
אֲנַחְנוּ	we (81)		
אֲנִי	I (81)		
אֲנִי	I (81)		
אָסִיר	(îm) prisoner (A28a)		

ב

בְּ	in, with (instrumental); (+ inf.) when, while
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INTRODUCTION TO BIBLICAL HEBREW

בְּאֵר (ôṭ) well, pit (A20a)	what profit is there? (A8b)
בִּגְד (îm) garment (A7c)	
(בִּדְד) alone, only; 142	בָּקַע (יִבְקַע) to split (B2b)
בְּהֵמָה (ôṭ) beast, animal; 80 (A65c)	בֹּקֶר morning (A11)
(בוא) (יָבֹוא) to come, enter (B7e); H. to bring	בָּקָר (large) cattle (coll.)
(בין) H. הִבִּין to perceive, consider, understand; to make understand	(בִּקֵּשׁ) P. בִּקֵּשׁ to seek
בּוֹר (ôṭ) pit, cistern (A5a)	בָּרָא (יִבְרָא) to create (B2c); N. pass.
(בוש) (יָבוֹשׁ) to be ashamed (B7d)	בְּרִית covenant, treaty (A83)
בִּזְיָה (יִבְזֶה) to despise (B8a)	בָּרַח (יִבְרַח) to flee (B2b)
בָּחוּר (îm) young man (A30b)	(בִּרַךְ) P. בִּרַךְ to bless
בָּחַן (יִבְחֹן) to test, try, examine (B2a)	בִּרְכָּה (ôṭ) blessing (A64a)
בָּחַר (יִבְחֹר) to choose (obj. with בָּ) B2a	בָּשָׂר flesh, meat; כָּל-בָּשָׂר mankind (A25a)
בָּטַח (יִבְטַח) to trust, rely (B2a)	בַּת (בָּנוֹת) daughter (A74)
בֵּין between; 47	
בִּינָה understanding, perceptiveness (A56)	ג
בַּיִת (בָּתִּים) house (A13c)	גָּאֵל (יִגְאֹל) to redeem (B2a); N. pass.
בָּכָה (יִבְכֶּה) to weep, mourn (B8a)	גִּבּוֹר (îm) warrior, hero; + חָיִל idem (A43)
בָּלַע (יִבְלַע) to swallow (B2b)	גִּבְעָה (ôṭ) hill (A61a)
בִּלְתִּי not(negates infinitive; 115)	גִּבְרָת mistress, lady (cf. A81)
בֵּן (בָּנִים) son (A3c)	גָּדוֹל big, great (A29a)
בָּנָה (יִבְנֶה) to build (B8a); H. caus., N. pass.	גִּדַּל (יִגְדַּל) to be(come) great, big; to grow up (B1c); H. to magnify, make great
בְּעֵבוֹר for the sake of, because of	גִּדִּי (גִּדִּיִּם) kid (A31a)
בָּעַד through; around; on behalf of; 174	(גור) (יָגוּר) to sojourn, dwell (B7a)
בְּעֵינֵי in the eyes of, in the opinion of	(גיל) גָּל (יִגִּיל) to rejoice (B7b)
בָּעַל (îm) lord, master, husband, owner; 121 (A9)	גָּלָה (יִגְלֶה) to reveal, uncover; go into exile (B8a); N. pass.; H. to carry away into exile
בָּעַר (יִבְעֹר) to burn (tr. and intr.) B2a; P. to burn (tr.), consume completely	גִּלְעָד Gilead
בָּצַע profit, advantage; מַה-בָּצַע	גַּם also, too, even
	גָּמַל (גָּמָלִים) camel (A25d)
	גֶּן (גִּנוֹת) garden; הֶגֶן, §21 (A2a)
	גָּנַב (יִגְנֹב) to steal (B1a)
	גָּעַר (יִגְעֹר) to rebuke (B2a)

גֵּר (îm) sojourner, resident alien (A3b)
(גרש) P. גָּרַשׁ to drive away

ד

דָּבָר (îm) word, thing, matter, affair; עַל-דָּבָר because of, for the sake of
(דבר) P. דָּבַר to speak, talk
דְּבַשׁ honey (A18)
דָּג (îm) fish (cf. A1a, 1b)
דָּגָה fish (coll.) A53a
דָּוִד David
דּוֹר (îm, ôṭ) generation (A5a)
דּוֹתָן Dothan
(דין) דָּן (יָדִין) to judge (B7b)
דָּל poor; §22 (A2a)
דֶּלֶת (du. דְּלָתַיִם; pl. ôṭ) door (A77)
דָּם (îm) blood (A1b)
(דמם) דָּם (יָדָם) to be silent, astonished (B9a, c)
דֶּרֶךְ (îm, ôṭ) road, way (m. or f.) A7a
דָּרַשׁ (יִדְרֹשׁ) to inquire, seek, require (B2a)

ה

הַ הָ הֵּ the def. art.; §14, 18, 21
הֶ הָּ interrog. marker
הֵב (defective verb) give! come! let's...! 119
הָבֵל Abel
הִגָּה (יִהְיֶה) to mutter, moan, roar; meditate, imagine (B8c)
הוּא he; that
הוּא = הִיא; see 87
הִיא she, it; that
הִיָּה (יִהְיֶה) to be, become (B8d)
הֵיכָל (îm) palace, temple (A34)
הֵלֵךְ (יֵלֵךְ) to go, walk; H. הוֹלִיךְ to cause to go,

lead; Ht. to walk back and forth, to go continually (B6j)
(הלל) P. הֵלֵל to praise; הִלְלִיָּה Halelujah, Praise Yah(weh)
הֵלֵם hither
הֵם they; those
הֵן if
הִנֵּה see §135-6
הִנֵּה they (f.); those (f.)
הִנֵּה hither, to this place, here
הָר (הָרִים) mountain (A2c)
הָרַג (יִהָרַג) to slay, kill; N. pass. (B3a)
הָרָה (יִהָרָה) to become pregnant, conceive (B8b)

ו

וְ and; 17

ז

זֹאת this (f.); 40
זָבַח (יִזְבֹּחַ) to sacrifice (B2b)
זֶבֶח (îm) sacrifice (A8b)
זֶה this (m.); 40
זָהָב gold (A25a)
זַיִת (îm) olive, olive-tree (A13b)
זָכַר (יִזְכֹּר) to remember; N. pass.; H. to mention, cause to remember (B1a)
זִכְרֹנִי remembrance, memorial (A10a)
זָכָר (îm) male (A25a)
זָנָה (יִזְנֶה) to be(come) a prostitute, harlot; זָנָה a harlot (B8a)
זָעַק (יִזְעַק) = צָעַק to cry out (in distress) B2a
זָקֵן (יִזְקֶן) to be(come) old; (adj.) old (B1d)

INTRODUCTION TO BIBLICAL HEBREW

זָקֵן (îm) old man, elder
(of city) A26a
זָקֵנִים (pl.) old age (cf. A23, 30a)
זֶרֶע (îm, ôt) arm; fig. strength
(A22)
זָרַע seed, offspring, progeny
(A8a)

ח

(חבא) N. נִחְבֵּא to hide (intr.);
Ht. הִתְחַבֵּא to hide (intr.)
חָדַל (יִחְדַּל) to cease, stop; 117
(B3b)
חָדָשׁ new (A25b)
חַוְּהָ Eve
(חוה) Hišt. הִשְׁתַּחֲוָה to bow down,
humble oneself
חוֹמָה (ôṭ) city-wall (A55)
חוּץ outside; הַחוּצָה, חוּצָה (to
the) outside; לְ מִחוּץ
outside (prep.)
חָזַק (יִחְזַק) to be(come) strong,
firm, hard; (adj.) idem
(B3b)
חָטָא (יִחְטֵא) to sin (לְ against);
H. to lead into sin (B3c)
חַטָּאת (חַטָּאוֹת) sin (A82)
חַי living, alive; as-lives
(in oath), 138 (A2a)
חָיָה (יִחְיֶה) to live, be alive
(B8d); P. חָיָה to let live,
revive, restore to life;
H. הִחְיֶה, same as P.
חַיָּה (ôṭ) animal, living thing
(A57)
חָיִל (חַיִּלִּים) army; strength;
חַיִּל גִּבּוֹר warrior (A13a)
חַיִּים life, lifetime (cf. A2a)
חֵיק bosom (cf. A3b)
חָכָם wise; wise man (A25b)
חָכְמָה wisdom (A63)
חָלָב milk (cf. A25b)
חֲלוֹם (ôṭ) dream (A22)

(חלל) H. הֵחֵל to begin
(חלל) P. הָלִיל to defile, pollute,
dishonor
חָלַם (יִחְלֵם) to dream (B3a)
חֲמֹר (îm) he-ass, donkey (A22)
חַמִּישׁ fifth
חָמַל (יִחְמַל) to spare (B3a)
חָמֵשׁ five (f.)
חֲמִשָּׁה five (m.)
חַמְשִׁים fifty
חֵן grace, favor (A3e)
חָנַן (יִחַן) to favor, be gracious
toward (B9a); Ht. הִתְחַנֵּן
to seek or implore favor
חֲסֵד (îm) kindness, mercy,
proper conduct
חָפֵץ (יִחַפֵּץ) to take delight in;
to desire (B3d)
חָצִי half (A31b)
חֹק (îm) statute (A5d)
חֻקָּה (ôṭ) statute (A59)
חֶרֶב (ôṭ) sword (f.) A7a
חֹרֵב (Mt.) Horeb
חָרָה (יִחַרָה) to become enraged,
angry (B8c); used im-
personally with לְ or
with אָף
(חרם) H. הִחָרֵם to destroy, ex-
terminate (often as a
religious act)
חָרַשׁ (יִחַרֵּשׁ) to plow; engrave
(B3a)
חָשַׁךְ (יִחַשֵּׁךְ) to withhold, keep
back for oneself (B3a)
חָשַׁב (יִחַשֵּׁב) to think, devise,
reckon, impute (B3a)
חֹשֶׁךְ darkness
חֲתִי Hittite
חָתָן father-in-law (A35)

ט

טָבַח (יִטְבַּח) to slaughter (B2b)
טָבַח a slaughtering (A8b)

- טוב good (A5a)
 טף children (coll.) A2a
 טָרָם before, not yet; בְּטָרָם
 idem; 121
- י
- (יאל) H. הוֹאִיל to be willing,
 content (173)
 יאר The Nile; river
 יבֶּשֶׁה dry ground (cf. A70)
 יד (du. áyim; pl. ôṭ) hand,
 side (f.) A1a
 (ידה) H. הוֹדָה to give thanks
 ידע (יָדַע) to know (B6b); H.
 to make known, teach,
 declare
 יהודה Judah
 יהוה Yahweh, "Jehovah," the
 Lord (59)
 יום (pl. יָמִים) day; הַיּוֹם
 today (A5b)
 יוֹמָם by day, in the daytime
 יוֹסֵף Joseph
 יחד together
 יחדו together
 (יטב) H. יָטַב to go well with (ל)
 B6d
 (יכח) H. הוֹכִיחַ to reprove; to
 decide
 יכל (יֻכַּל) to be able; to pre-
 vail against (ל) B6i
 ילד (יָלַד) to bear (a child);
 N. pass.; H. to beget,
 engender (B6a)
 יָלֵד (pl. ím) boy (A7a)
 ים (pl. יָמִים) sea; יָמָה sea-
 ward, westward (Ale)
 יָמִין the right hand (f.) A28a
 (יסף) H. הוֹסִיף to add; to do
 something again; to
 continue doing some-
 thing
 יפה beautiful, handsome (A49)
- יָעַן because (+ inf.); אֲשֶׁר
 because
 יַעֲקֹב Jacob
 יָצָא (יָצֵא) to go out, to go
 forth (B6c); H. caus.
 (יצב) Ht. הִתְיַצֵּב to take one's
 stand, to station oneself
 יָצַר (יִיצֵר) to form, fashion
 (B6g)
 (יקץ) יָקָץ to wake up (B6d)
 יָקָר precious (A25a)
 יָרָא (יִירָא) to be afraid (of:
 מִפְּנֵי, מִן) B6f.; N. to be
 dreadful, terrible
 יִרְאָה fear (A61a)
 יָרַד (יֵרֵד) to go down, descend
 (B6a); H. caus.
 יְרוּשָׁלַם Jerusalem
 (ירה) H. הוֹרָה to shoot (arrows);
 to direct, teach
 יָרַח the moon
 יָרַשׁ (יִירַשׁ) to inherit (B6d); to
 dispossess
 יִשְׂרָאֵל Israel
 יֵשׁ there is, are
 יָשַׁב (יֵשֵׁב) to sit, dwell (B6a);
 H. caus.
 יְשׁוּעָה (pl. ôṭ) salvation,
 deliverance (A67)
 יִשְׁמַעֲאֵלִים Ishmaelites
 יָשָׁן (יִישָׁן) to sleep (B6e)
 (ישע) H. הוֹשִׁיעַ to save, deliver
 יָשָׁר (יִישָׁר) to be pleasant,
 agreeable (B6d)
 יָשָׁר just, upright (A25a)
 (יתר) N. נֹתַר to be left, remain
 יֶתְרוֹ Jethro
- כ
- כּ like, as; (+ inf.) when, as
 כַּאֲשֶׁר as, according as
 כָּבֵד (יִכָּבֵד) to be (come) heavy,

INTRODUCTION TO BIBLICAL HEBREW

important, serious; (adj.) idem (B1d)	כָּשַׁל (יְכַשֵּׁל) to stumble (B1a)
כְּבוֹד glory, honor (A29a)	כָּתַב (יְכַתֵּב) to write (B1a)
כֶּבֶשׂ (îm) lamb (m.) A7c	כְּתָנִית or כְּתָנִית (ôṭ) tunic (A79)
כִּבְשָׁה (ôṭ) lamb (f.) A61a	ל
כֵּן thus, as follows	לְ to, for
כֹּהֵן (îm) priest (A35)	לֹא not, no
כּוֹכַב (îm) star (A33)	לֵאמֹר "saying" (used to mark a direct quote)
(כּוֹן) N. נָכַן to be firm, fixed, established; H. הִכָּן to prepare, establish; Po. כִּוֵּן to set up, establish	לֵב (ôṭ) heart (A3e)
(כַּחַד) P. כָּחַד to hide, conceal	לֵבָב (ôṭ) heart (A27a)
כִּי because, since; for; that; כִּי אִם unless, except that, but rather	לִבְדֹּד see (בִּדְדָּה)
כִּיּוֹם today, this day	לָבָן Laban
כָּל/כָּל־ all, each, every; presuf- fixal כָּל־ 138; כָּל־אֲשֶׁר everything which (cf. A5d)	לֶהָבֵה (ôṭ) flame (cf. A71)
כָּלָה (יִכָּלֶה) to be depleted, finished, at an end (B8a); P. to finish, bring to an end	לוּחַ (ôṭ) tablet (A6)
כֵּלִי (îm) vessel, utensil (A31a)	לוֹט Lot
כֵּן thus, so; כֵּן־עַל therefore; לָכֵן therefore	לֹא/לֹא־ unless, if not
כֵּן honest, true (A3b)	לֶחֶם bread, food (A7a)
כְּנָעַן Canaan	(לָחַם) N. נָלַחַם to fight
כְּנַעֲנִי Canaanite	לַיְלָה night; at night (A87)
כִּסֵּא (ôṭ) throne (A41b)	(לֵין) לָן (יֵלִין) to spend the night (B7b)
(כִּסֶּה) P. כִּסָּה to cover, overwhelm	לָכַד (יִלְכֹּד) to capture (B1a)
כֶּסֶף silver, money (A7a)	לָכֵן therefore
כַּף (du. כַּפַּיִם; pl. ôṭ) palm or hollow of hand, sole of foot (A2a)	לָמַד (יִלְמַד) to learn (B1b); P. לָמַד to teach
(כִּפֵּר) P. כִּפָּר to atone for, make atonement	לָמָּה? why? (ח 74) before ע
כַּרְם (îm) vineyard (A7a)	לְמַעַן so that, in order that
כָּרַת (יְכַרֵּת) to cut (B1a); כָּרַת to make a treaty	לִפְנֵי before, in front of, in the presence of
כַּשְׂדִּים Chaldeans	לָקַח (יִקַּח) to take (B5e); N. pass.
	לְקִרְאָתָּה toward, against, to meet (125)
	מ
	מְאֹד very, much
	מֵאָה (ôṭ) hundred; 181
	מֵאֵין from where?
	מֵאֲכָל food (A38)
	מֵאוֹמָה anything; w. neg. nothing (A67)
	(מָאן) P. מָאן to refuse

- מָאָס (יִמָּאָס) to refuse, despise (B2a)
- מְגוּרִים (pl.) sojourning, residence (A30a)
- מַגֵּפָה (ôl) plague, stroke (cf. A73)
- מִדְבָּר wilderness (A37)
- מִדָּר (יִמְדָר) to measure (B9a)
- מִדּוּעַ why?
- מִדְיָן Midian
- מָה what?
- (מהר) P. מָהֵר to hurry; מָהֵר quickly
- מָוֶת death (A15)
- (מות) מָת (יָמוּת) to die (B7c); H. מוֹתֵת to kill; Po. מוֹתֵת to kill
- (מול) מָל (יָמוּל) to circumcise (B7a)
- מִזְבֵּחַ (ôl) altar (A41c)
- מַחֲנֶה (ôl) camp (A51)
- מִטָּה (ôl) staff, rod; tribe (A51)
- מָטָר rain (A25a)
- מִי who?
- מַיִם (pl.) water
- מָכַר (יִמְכָר) to sell (B1a)
- מָלֵא (יִמְלֵא) to be full, filled (B2d); (adj.) idem; P. מָלֵא to fill
- מַלְאָךְ (îm) messenger, angel (A38)
- מַלְאָכָה occupation, work (A64d)
- מִלּוֹן lodging place (A29a)
- מִלְחָמָה (ôl) battle, war (A72)
- מֶלֶךְ (îm) king, ruler (A7a)
- מָלַךְ (יִמְלֵךְ) to rule, be(come) king (B1a)
- מִמַּעַל above (adv.); (+ ל) above (prep.)
- מִן from; some of
- מִנְחָה (ôl) offering (A61a)
- (מסס) N. נָמַס to melt
- מִסְפָּר number; אֵין מִסְפָּר לְ is/ are innumerable; אֲנָשִׁי a few men (A37)
- מְעַט a little; מְעַט מְעַט little by little; עוֹד מְעַט in a little while
- מַעֲשֶׂה (îm) deed, act, work (A51)
- מָצָא (יִמָּצָא) to find (B2c); N. נִמָּצָא to be extant; H. הִמָּצִיא to present
- מִצְוָה (ôl) commandment (A61b)
- מִצְרַיִם Egyptian; fem. מִצְרַיִת
- מִצְרַיִם Egypt; מִצְרַיִמָה toward Egypt
- מָקוֹם (ôl) place (A29a)
- מִקְנֶה cattle, property (A50)
- מִרְאֵה appearance (A51)
- מִרְגָּל (îm) spy, scout (P. participle)
- מָרַד (יִמְרֹד) to rebel (B1a)
- מִרְכָּבָה (ôl) chariot (A71)
- מֹשֶׁה Moses
- מָשַׁח (יִמְשַׁח) to anoint (B2b)
- מָשַׁל (יִמְשַׁל) to rule, have dominion (over: בְּ B1a)
- מִשָּׁם from there; thence
- מִשְׁמֶר place of confinement, jail (A37)
- מִשְׁפָּט (îm) judgement, court decision; manner (A37)
- מִשְׁתֶּה banquet (A50)

נ

- נָא particle used after imperative, jussive, or cohortative; 102, 105
- (נאץ) P. נָאֵץ to spurn
- (נבא) N. נִבְאָה, Ht. הִתְנַבֵּא to prophesy
- נָבוֹן intelligent, discerning (A29a)
- (נבט) H. נִבֵּט to look at (עַל, אֶל)
- נָבִיא (îm) prophet (A28a)

INTRODUCTION TO BIBLICAL HEBREW

נֶגֶב the Negev, **נֶגְבָּה** (הֶ) toward the Negev, Southward
נֶגֶד before, in front of (cf. A7b)
נָגַד (נָגַד) H. **הִגִּיד** to tell
נָגַע (נָגַע) to touch, strike (B5b)
נָגַף (נָגַף) to strike, smite (B5a)
נִגַּשׁ (נִגַּשׁ) N. **הִגִּישׁ** to approach; H. **הִגִּישׁ** to bring near
נָדַר or **נָדָר** (יִמ) vow (A7c, 10a)
נָדַר (יָדָר) to vow (B5a)
נָהָר (ô) river (A25b)
נָח (נָח) to rest, settle down (B7a); H. **הִנִּיחַ** to set at rest; H. **הִנִּיחַ** to set down, deposit, leave alone
נָם (נָם) to sleep (B7a)
נָס (נָס) to flee (B7a)
נַחֲלָה property, possession, inheritance, portion (A60b)
נָחַם N. **יָנַחַם** (נָחַם) to be sorry, repent, be comforted; P. **יָנַחַם** (נָחַם) to comfort, console
נָחַם pleasant (A39)
נָחַשׁ (יִמ) snake (A25b)
נָטָה (יָטָה) to extend; pitch (tent); turn aside (intr.) B8f.; H. **הָטָה** to turn or thrust aside, to incline (tr.)
נָטַע (יָטַע) to plant (B5b)
נָטַשׁ (יָטַשׁ) to leave, forsake, abandon (B5a)
נָכָה H. **הָכָה** to strike, smite, slay
נָכָרִי foreign, strange
נָסַע (יָסַע) to set out, travel, journey (B5b)
נָעַל (יִמ) shoe, sandal (f.) A9
נָעֹר (יִמ) young man, attendant (A9)

נָפַל (יָפַל) to fall (B5a); H. **הָפִיל** caus.
נָפֶשׁ (ô) soul, person, living thing; life; (+ pron. suff.) self (A7a)
נָצַב N. **נָצַב** to station oneself, stand; H. **הָצִיב** to station, set up
נָצַל N. **נָצַל** to be rescued, saved; H. **הָצִיל** to deliver, rescue
נָקְבָה female (A65a)
נָשָׂא (יָשָׂא) to raise, lift up (B5c); N. **נָשָׂא** pass.
נָשַׁג H. **הָשִׁיג** to reach, attain, overtake
נָתַן (יָתַן) to give, set, put, allow (B5d)
נָתַן Nathan

ס

סָבַב (יָסַב) to surround, go around (B9a); H. **הָסַב** to turn away, to turn around (tr.), cause to go around
סָגַר (יָסַגַר) to close (B1a)
סוּס (יִמ) horse (A6)
סוּר (יָסוּר) to turn aside (intr.), to depart (B7a); H. **הָסִיר** to remove, take away, turn away
סָלַח (יָסַלַח) to pardon (B2b)
סָפַר (יִמ) book, writing (A10a)
סָפַר (יָסַפַר) to count (B1a); P. **סָפַר** to tell, narrate
סָרִיס (סָרִיסִים) eunuch, officer (A28b)
סָתַר N. **נָסָתַר** to hide (intr.); H. **הָסָתַר** to hide (tr.)

ע

עָבַד (יִמ) servant, slave (A7a)

עָבַד (יַעֲבֹד) to work, serve, till
(ground) B3a
עֲבוּדָה work, task, servitude
(A66)
עָבַר (יַעֲבֹר) to cross; to trans-
gress (B3a); H. הָעָבִיר
caus.
עֲבָרִי Hebrew; fem. עֲבָרִיָּה
עֵגֶל (îm) calf (m.) A10b
עֵגְלָה (ôṭ) heifer (A62)
עַד to, as far as, by; (+ inf.)
until; עַד-אֲשֶׁר until;
עַד-הַנִּהְיָה until now;
עַד-עוֹלָם forever
עֵדָה congregation, assembly
(A54)
עֵדָר (îm) flock, herd (A10b)
עוֹד again, still, yet
(עוֹד) H. הַעֲדִיד to warn, protest
עוֹלָם (îm) eternity; עַד-עוֹלָם,
לְעוֹלָם forever (A33)
עוֹן (ôṭ) guilt, iniquity, pun-
ishment (A29a)
עוֹף birds, fowl (coll.) A5a
(עוֹר) Po. עוֹרֵר to arouse, stir up
עוֹ strong, mighty (A2a)
עוֹ strength (A5e)
עָזַב (יַעֲזֹב) to abandon (B3a)
עָזַר (יַעֲזֹר) to help (B3a)
עֲזָרָה help, assistance (A10b)
עֵין (du. עֵינַיִם) eye; spring,
well (f.) A13a
עִיר (עָרִים) city (f.) A4b
עַל on, upon, over, against,
concerning; עַל-דִּבְרֵי for
the sake of, because of;
עַל-יָד beside, in the
company of, to the side
of; עַל-כֵּן therefore;
עַל-פְּנֵי on the surface
of, up against
עָלָה (יַעֲלֶה) to ascend, go up
(B8b); H. הָעֹלָה caus.

עֲלִי Eli
עִם with, together with
עַם (îm) people, nation (A2a)
עָמַד (יַעֲמֹד) to stand (B3a);
H. הָעִמִּיד to station,
set up, appoint
עֲמָק (îm) valley, lowland
(A10a)
עָנָה (יַעֲנֶה) to answer (B8b);
P. עָנָה to oppress
עָנִי affliction (A32a)
עָנָן (îm) cloud (A25b)
עֵץ (îm) tree, wood (A3a)
עֲצָה counsel, advice (A54)
עָקַב + אֲשֶׁר/כִּי because
עָרַב evening
עָרַב (יַעֲרֹב) to stand as pledge
for (B3a)
עָרֹה shame, nakedness (A62)
עָרַף (יַעֲרֹף) to arrange, set in
order; draw up (in
battle array) B3a
עָרַל uncircumcised; (fig.) de-
ficient, inept
עֲשָׁב grass, herbage (coll.) A10b
עָשָׂה (יַעֲשֶׂה) to do, make, act,
bring about (B8b)
עֲשִׁירִי tenth; fem. עֲשִׁירִית
עָשָׂר ten (f.)
עָשָׂר -teen (m.)
עֲשָׂרָה ten (m.)
עֲשָׂרָה -teen (f.)
עֲשָׂרִים twenty
עָשִׁיר rich (A28a)
עֵת (îm, ôṭ) time (f.) A75
עַתָּה now, then, (and) so then

פ

פָּגַע (יִפְגַּע) to meet, encounter
(בְּ/אֶת-) B2b
פָּדָה (יִפְדֶּה) to ransom (B8a)
פֶּה mouth; עַל-פִּי, כְּפִי ac-
cording to; אֲשֶׁר

INTRODUCTION TO BIBLICAL HEBREW

	according as; פה אחד unanimous, in agree- ment (A48a)	צדק righteousness (A7c) צדקה (ôl) righteousness, right- eous act (A64a)
פה	here	צהרים noon (cf. A12b)
פוט־פֶּר	Potiphar	(צוה) P. צוה to command, charge, appoint 153
(פלא)	N. נפלא to be wonderful, marvelous	(צום) צום (צוּם) to fast (B7a)
(פלל)	Ht. התפלל to pray	(צור) צור (צוּר) to besiege, con- fine (B7a)
פְּלִשְׁתִּים	the Philistines	צור (îm) rock, cliff; (fig.) sup- port, defense (A6)
פֶּן	lest, so that not	צל (צֶלֶלִים) shade, shadow, protection (A3f)
פָּנָה	(יִפְנֶה) to turn (toward) (tr. & intr.) B8a	(צלה) H. הצליח to make pros- perous; to be prosper- ous
פָּנִים	(pl.) face; לִפְנֵי before, in the presence of; מִלְּפָנֵי from before; עַל-פָּנֵי on the surface of, up against. 100, 101 (A89)	צֶלֶם (îm) image, likeness (A7a)
פֶּסֶל	(פְּסִילִים) idol, image (A7c/ 28a)	צֶלַע (îm, ôl) rib, side (A27b)
פֶּעַם	(îm) time; פַּעַמַּיִם twice (A9)	צָעִיר small, young (A28a)
פָּקַד	(יִפְקֹד) to keep one's pro- mise to; to pay atten- tion to; to visit; to appoint; to pass in review (B1a)	צָעַק (יִצְעַק) to cry out (in distress) B2a
פָּרָה	(ôl) cow, heifer (A53b)	צָרָה (ôl) distress, trouble (A53b)
פְּרִי	fruit (A31a)	
פַּרְעֹה	Pharaoh	ק
פָּרַץ	(יִפְרֹץ) to break down, breach, burst (out) B1a	קָבַץ (יִקְבֹּץ) to gather; Ht. to gather (intr.)
(פרר)	H. הִפָּר to annul, cancel	קָבֵר (îm) grave, sepulchre (A7c)
פָּרַשׁ	(יִפְרֹשׁ) to spread (out) (tr.) B1a	קָבַר (יִקְבֹּר) to bury, inter (B1a)
פָּרָשׁ	(פָּרָשִׁים) horseman (A25c)	קָדוֹשׁ holy
פָּתַח	(יִפְתָּח) to open (B2b)	קָדָם east; קָדְמָה eastward; לְמִקְדָּם to the east of (cf. A7b)
פֶּתַח	(îm) opening (A8b)	קִדְשׁ (îm) holiness (A11)
		(קדש) P. קָדַשׁ to sanctify
		קָהָל assembly, congregation (A25b)
צ		קוֹל (ôl) voice, sound (A5a)
צֹאן	small cattle (sheep and goats) cf. A5c	(קום) קָם (יָקוּם) to arise (B7a); H. הִקִּים to establish, set up
צָבָא	(ôl) army, host (A25e)	
צָדִיק	righteous (A46)	

- קטן small, little, unimportant;
also קטן (cf. A25d)
- קַיִן Cain
- קִיר (ôl) wall (A4a)
- (קלל) קל (יִקל) to be light, of
little importance (B9c);
P. קלל to curse
- (קנא) P. קנא to be jealous (of:
בִּ/אֶת); to be zealous
(for: לְ)
- קָנָה (יִקְנֶה) to acquire, pur-
chase (B8a)
- קֵץ end; מִקֵּץ at the end of
(A3e)
- קֶצֶה end, border; מִקְצֵי at the
end of (A49)
- קִצִּיר harvest, crop; time of
harvest (A28a)
- קִצְף (יִקְצֹף) to be(come) angry
(against: עַל) B1a
- קָצַר (יִקְצֹר) to reap, harvest
(B1a)
- קָרָא (יִקְרָא) to call, name, sum-
mon, declare, read; (+
אֶל) to call unto; (+ לְ)
to summon (B2c)
- קָרָא (יִקְרָא) a common variant
of קָרָה
- קָרַב (יִקְרַב) to be near, draw
near, approach (B1c);
H. הִקְרִיב to bring near,
present
- קִרְבִּי midst, interior; בְּקִרְבִּי in,
within, inside of (A7c)
- קָרָה (יִקְרָה) to meet, encounter,
befall (person usually
object) B8a; N. נִקְרָה
idem (person usually
subject; object with
עַל/אֶל/בְּ)
- קָרוֹב near, close (to: אֶל) A29a
- קָרַע (יִקְרַע) to rend, tear (B2b)
- קָשָׁה difficult, hard, harsh (A49)
- קָשַׁר (יִקְשֹׁר) to bind; to band
together, conspire(B1a)
- ר
- רָאָה (יִרְאֶה) to see (B8a); N.
נִרְאָה to appear; H.
הִרְאָה to show
- רְאוּבֵן Reuben
- רֹאשׁ (רִאשִׁים) head, top, chief
- רִאשׁוֹן first (A45)
- רַב much, many, numerous
(A2a)
- רָבָה (יִרְבֶּה) to be(come) numer-
ous, great (B8a); H.
הִרְבֶּה to make numer-
ous, great; to do (some-
thing) much
- רְבִיעִי fourth; fem. רְבִיעִית
- רֶגֶל (du. רִגְלִים) foot (f.);
בְּרִגְלִי in the following of,
belonging to (A7a)
- רָדַף (יִרְדֹּף) to pursue, chase,
persecute (+ אַחֲרַי) B1a
- רוּחַ (ôl) spirit, wind, soul
- (רום) רָם (יִרָם) to be high, lofty
(B7a); H. הִרָם to lift
up, off; Po. רוּמָם to
raise up
- (רוץ) רָץ (יִרוּץ) to run (B7a)
- רָחֵב broad, wide (A25b)
- רָחוֹק distant, far; מִרְחוֹק at a
distance, from afar; of
old (A29a)
- רָחֵל Rachel
- רָחַץ (יִרְחֹץ) to wash (B2a)
- רִיק empty, worthless, idle (cf.
A3b)
- רָכַב (יִרְכֹּב) to ride (B1b)
- רְכוּשׁ (moveable)property(A23)
- רִמָּשׁ creeping things (coll.)
- רֵעַ (im) friend, companion
(A3b)
- רָע evil, bad, wicked (A2b)

INTRODUCTION TO BIBLICAL HEBREW

רָעַב	famine (A25b)
רָעַב	(יָרַעַב) to be(come) hungry (B2a); (adj.) idem (A26)
רָעָה	(îm) shepherd (Qal part. act.)
רָעָה	(יָרַעָה) to tend flocks, shepherd (B8a)
(רַעַע)	רַע (יָרַעַע) to be bad, wicked (B9d); H. הָרַעַע to injure, to act wickedly
רָפָא	(יָרָפָא) to heal, cure (B2c)
רָצַח	(יָרָצַח) to kill (B2b)
רַק	only
רָקִיעַ	firmament (A28a)
רָשָׁע	evil, bad, criminal (A25a)

ש

שָׂדֶה	(ôl) field (A49)
(שִׁים)	שָׂם (יָשִׁים) to put, place; to make (x) into (y) B7b
שֵׁיבָה	old age, grey hair (cf. A56)
שְׂמָאל	left (hand); north (cf. A22)
שָׂמַח	(יָשָׂמַח) to rejoice (B2b); P. שָׂמַח to gladden
שִׂמְחָה	(ôl) joy (A61a)
שִׂמְלָה	(ôl) cloak, outer garment (A61a)
שָׂנֵא	(יָשָׂנֵא) to hate (B2d)
שָׂפָה	(du. שְׂפָתַיִם) lip; language; edge (A53d)
שָׁק	(îm) sack (-cloth) A2a
שָׂר	(îm) chief, leader (A2b)
שָׂרַף	(יָשָׂרַף) to burn (tr.) B1a; N. to burn (intr.)

ש

שָׁאַל	(יָשָׁאַל) to ask, inquire, request (B2a)
שְׂאֵל	Sheol
(שָׂאֵר)	N. נִשְׂאָר to be left over, remain, survive
שָׁבָה	(יָשָׁבָה) to take captive (B8a)
שְׂבִיעָה	(ôl) oath (A67)

שְׁבִיעִי	seventh; fem. שְׁבִיעִית
(שָׁבַע)	N. נִשְׁבַּע to swear; H. הִשְׁבִּיעַ to cause to swear
שֶׁבַע	seven (f.)
שִׁבְעָה	seven (m.)
שִׁבְעִים	seventy
שָׁבַר	(יָשָׁבַר) to break, smash (B1a)
שָׁבַת	(יָשָׁבַת) to cease, rest (B1a)
שַׁבָּת	(שַׁבָּתוֹת) sabbath (f.) cf. A82
שָׁוָא	emptiness, vanity; לְשָׁוָא in vain (A16)
(שָׁוָב)	שָׁב (יָשָׁוָב) to return, go/come back (B7a); H. הָשִׁיב to bring back
שׂוֹר	(îm) a head of cattle (A5a [note])
שָׁחַט	(יָשָׁחַט) to slaughter (an animal) B2a
שִׁיר	(îm) song (A4a)
(שִׁיר)	שָׁר (יָשָׁר) to sing (B7b)
(שִׁית)	שָׁת (יָשָׁת) to put, place, set (B7b)
שָׁכַב	(יָשָׁכַב) to lie down (B1b)
שָׁכַח	(יָשָׁכַח) to forget (B2b)
שֶׁכֶם	Shechem
(שָׁכַם)	H. הִשְׁכִּים to do something early in the day 173
שָׁכַן	(יָשָׁכַן) to settle down, dwell (B1a)
שָׁלוֹם	peace, well-being, health; שָׁאַל לְשָׁלוֹם לְ to ask about someone (A29a)
שְׁלִישִׁי	third; fem. שְׁלִישִׁית
שָׁלַח	(יָשָׁלַח) to send (B2b); P. שָׁלַח to expel, send forth, let go
שִׁלְחָן	(ôl) table (A40)
(שָׁלַךְ)	H. הִשְׁלִיךְ to throw
(שָׁלַם)	P. שָׁלַם to restore, make good, recompense
שָׁלֹשׁ	three (f.)
שְׁלֹשָׁה	three (m.)

שְׁלִישִׁים	thirty	(שרת)	P. שָׁרַת to serve, administer
שֵׁם	(ôl) name (A3d)	שֵׁשׁ	six (f.)
שָׁם	there, in that place; שָׁמָּה thither, to that place	שֵׁשֶׁה	six (m.)
(שמד)	H. הִשְׁמִיד to destroy	שֵׁשִׁי	sixth
שְׁמוּאֵל	Samuel	שִׁשְׁים	sixty
שָׁמַיִם	heaven(s)	שָׁתָה	(יִשְׁתָּה) to drink
שְׁמִינִי	eighth; fem. שְׁמִינִית	שְׁתֵּים	two (f.)
שָׁחַם	(יָשַׁח) to be desolated, ap- palled (B9c); (adj.) idem		
שְׁמֹנֶה	eight (f.)	ת	
שְׁמֹנֶה	eight (m.)	תָּאֵר	form, appearance (A12b)
שְׁמֹנִים	eighty	תָּוֶךְ	midst; בְּתוֹךְ in the midst of; מִתּוֹךְ from the midst of (A15a)
שָׁמַע	(יִשְׁמַע) to hear; heed, listen to (לְ/בָּ + לְקוֹל) B2b; N. pass.; H. הִשְׁמִיעַ to tell, declare, proclaim	תוֹלְדוֹת	(pl.) history, genealogy (A73)
שָׁמַר	(יִשְׁמַר) to watch, keep, observe (B1a)	תוֹרָה	(ôl) law, Law (A55)
שֶׁמֶשׁ	sun (A7c)	תְּחִלָּה	beginning, first occasion (A68)
שָׁמְשׁוֹן	Samson	תְּחִנָּה	(ôl) supplication (A68)
שָׁנָה	(îm) year (A53a)	תַּחַת	under; instead of; מִתַּחַת beneath (adv.), (+ לְ) idem (prep.)
שָׁנִי	second; fem. שְׁנִיית	תָּלָה	(יִתְּלָה) to hang (B8a)
שְׁנַיִם	two (m.)	תָּמּוּל	yesterday
שַׁעַר	(îm) gate (A9)	(תָּמַם)	תָּמַם (יָתַם) to be finished, at an end; to finish (doing something) B9c
שִׁפְחָה	(ôl) maidservant, fem. slave (A61a)	תִּמְנָתָה	Timnah, Timnathah
שָׁפַט	(יִשְׁפֹּט) to judge (B1a)	תָּעָה	(יִתְּעָה) to wander lost (B8a)
שִׁפְט	(îm) judge (A35)	תְּפִלָּה	(ôl) prayer (A68)
שָׁפַךְ	(יִשְׁפֹּךְ) to pour, shed (blood) B1a	תִּפְשׁ	(יִתְּפֹשׁ) to seize, grab (B1a)
שָׁפַל	(יִשְׁפַּל) to be(come) low (B1d); H. הִשְׁפִּיל to lay low, abase	תְּשִׁיעִי	ninth; fem. תְּשִׁיעִית
(שָׁקָה)	H. הִשְׁקָה to give water to, cause to drink	תֵּשַׁע	nine (f.)
		תִּשְׁעָה	nine (m.)
		תִּשְׁעִים	ninety

ENGLISH-HEBREW GLOSSARY

A

a: (see §14)

abandon, to: נָטַשׁ, עָזַב

abase, to: הִשְׁפִּיל

Abel: הָבֵל

able, to be: יָכַל

INTRODUCTION TO BIBLICAL HEBREW

above (prep.): **על**; (adv.) **מֵעַל**
 Abraham: **אַבְרָהָם**
 according as: **כְּאֲשֶׁר**
 according to: **כְּפִי, עַל-פִּי, לְפִי, כֹּ**
 accursed: **אָרוּר**
 acquire, to: **קָנָה**
 act, to: **עָשָׂה**; to -- wickedly: **הִרְעָה**
 act: **מַעֲשֵׂה**
 Adam: **אָדָם**
 add, to: **הוֹסִיף**
 administer, to: **שִׁירָת**
 advantage: **בְּצִעַ**
 advice: **עֲצָה**
 afar; from --: **מֵרָחוֹק**
 affair: **דְּבָר**
 affliction: **עֲנִי, צָרָה**
 afraid: **יָרָא**; to be --: **יָרָא**
 after (prep.): **אַחֲרַי, אַחֲרֵי**
 (conj.): **אַחֲרֵי אֲשֶׁר**
 afterwards: **אַחֲרֵי-כֵן, אַחֵר**
 again: **עוֹד**; to do --: **שָׁב, הוֹסִיף**
 against: **עַל**
 agreeable; to be --: **יָשָׁר**
 alive: **חַי**; to be --: **חָיָה**
 all: **כָּל-, כָּל**
 alone: **לְבַד-**
 also: **גַּם**
 altar: **מִזְבֵּחַ**
 although: see §§135-136
 and: **וְ**
 angel: **מַלְאָךְ**
 anger: **אַף**
 angry, to be(come): **הָרָה**; he became
 --: **קָצַף, הָרָה לוֹ**
 animal: **בְּהֵמָה, חַיָּה**
 annul, to: **הִפָּךְ**
 anoint, to: **מָשַׁח**
 answer, to: **עָנָה**
 another: **אַחֵר**
 anything: **מֵאוּמָה**; anything + adj.:
כָּל + adj.
 appalled, to be: **שָׁמַם**
 appear, to: **נִרְאָה**

appearance: **מִרְאָה**
 appoint, to: **שָׁם, צִוָּה, פָּקַד**
 appointed, to be: **נִצַּב**
 approach, to: **הִקְרִיב, קָרַב, נָגַשׁ**
 arise, to: **קָם**
 ark: **אֲרוֹן**
 arm: **זְרוּעַ**
 army: **צְבָא, חֵיָל**
 around: **בְּעֵד**
 arouse, to: **עוֹרָר**
 arrange, to: **עָרַךְ**
 as: **כֹּ + inf.**, **כְּאֲשֶׁר**; as X lives: **חַי**
 ascend, to: **עָלָה**
 ashamed, to be(come): **בֹּשׁ**
 ask, to: **שָׁאַל**
 ass: (m) **חֲמֹר**; (f) **אֲתוֹן**
 assembly: **עֵדָה, קָהָל**
 assistance: **עֲזָרָה**
 astonished, to be(come): **דָּם**
 atone for, to: **כָּפַר**
 attain, to: **הָשִׁיג**
 attend to, to: **פָּקַד**

B

bad: **רָע, רָשָׁע**
 bad, to be: **רָע**
 band together, to: **קָשַׁר**
 bank: **שְׂפָה**
 banquet: **מִשְׁתֶּה**
 battle: **מִלְחָמָה**
 be, to: **הָיָה**
 bear (child), to: **יָלַד**
 bear witness, to: **הָעִיד**
 beast: **בְּהֵמָה**
 beautiful: **יָפָה**
 because: **יָעַן אֲשֶׁר + inf.**, **כִּי**
עָקַב כִּי/אֲשֶׁר,
 because of: **עַל-דִּבְרֵי, בְּעֵבוּר**
 become, to: **הָיָה (+ לְ)**
 befall, to: **נִקְרָא, קָרָא, קָרָה**
 before (prep.): **לִפְנֵי, לְפָנָי**; (conj.): **לִפְנֵי +**
inf., **בְּ(פְּ)טָרָם**

beget, to: הוליד
begin, to: החל
beginning: תחלה
behalf; on — of: בעד
believe, to: האמין
belong, to: use לֵאשֶׁר (§72) or
(§93) בְּרִגְלִי
below: (prep.) מִתַּחַת (adv.) מֵתַחַת
beside: עַל-יָד, אֶצֶל
besiege, to: צר
better: comparative of “good”
between: בֵּין
big: גָּדוֹל
big, to be(come): גָּדַל
bind, to: קשר
birds: עוף
bless, to: בָּרַךְ
blessing: בְּרָכָה
blood: דָּם
book: סֵפֶר
border: קְצֵה
bosom: חֵיק
bow down, to: השתחוה
boy: נָעַר, יָלֵד
bread: לֶחֶם
break, to: הפך, שָׁבַר
break down, to: פָּרַץ
bring, to: הקריב, הביא
bring about, to: עָשָׂה
bring across, to: העביר
bring back, to: השיב
bring down, to: הוריד
bring near, to: הגיש, הקריב
bring out, to: הוציא
bring up, to: העֵלָה; (= rear): גָּדַל
broad: רָחֵב
brother: אח
build, to: בָּנָה
burn, to: (intr.) שָׂרַף
(тр.) שָׂרַף
burst out, to: פָּרַץ
bury, to: קָבַר
but: אֲבָל, אֲדָּנָה, וְ

but rather: כִּי-אֲמָן
by (= near, at): אֶצֶל

C

Cain: קַיִן
calf: עֲגֹלָה, עֲגֹל
call, to: קָרָא
camel: גָּמֵל
camp: מַחֲנֶה
can: יָכַל
Canaan: כְּנָעַן
captive, to take: שָׁבָה, לָכַד
capture, to: לָכַד
cattle: (large) בָּקָר; (small) צֹאן; a
head of — —: שׂוֹר; (as property):
מִקְנֶה
cease, to: חָדַל, שָׁבַת
chariot: מֶרְכָּבָה
chase, to: רָדַף
chief: שֵׁר, רֹאשׁ
children: בָּנִים, טַף
choose, to: בָּחַר
circumcise, to: מָלַךְ
cistern: בּוֹר
city: עִיר
cliff: צוּר
cloak: שִׁמְלָה
close (adj.): קָרֵב; to be — —: קָרַב
close, to: סָגַר
cloud: עָנָן
come, to: בָּא; see also “to go”
come back, to: שָׁב
come to an end, to: תָּם, כָּלָה
comfort, to: נָחַם be — — ed: נִחָם;
commandment: מִצְוָה
command, to: צִוָּה
commit (a sin), to: חָטָא
companion: רֵעַ
conceal, to: הסתיר, כָּתַח
conceive, to: הָרָה
concerning: עַל
confine, to: צָר

INTRODUCTION TO BIBLICAL HEBREW

confirmed, to be: נֶאֱמַן	deposit, to: הִנִּיחַ
congregation: עֵדָה, קְהָל	descend, to: יָרַד
consider, to: חָשַׁב	descendants: יָרַע
console, to: נָחַם be -- ed: נֶחֱם	desert: מִדְבָּר
conspire, to: קָשַׁר	desire, to: חָפֵץ
consume, to: אָכַל; be -- ed: נֶאֱכַל, בָּעַר	desolated, to be(come): שָׁמַם
content, to be: הוֹאִיל	despise, to: בָּזָה, מָאָס
continue (doing something), to: הוֹסִיף	destroy, to: הָשְׁמִיד, הָתַרִים
counsel: עֲצָה	destroyed, to be: אָבַד
count, to: סָפַר	die, to: מָת
countless: = without number	difficult: קָשָׁה
covenant: בְּרִית	discerning: נִבּוֹן
cover, to: כָּסָה	dishonor, to: חָלַל
cow: פָּרָה	distance; at a --: מִרְחוֹק
create, to: בָּרָא	distant: רָחוֹק
creeping things: רֶמֶשׂ	distress: צָרָה, עָנִי
criminal (adj.): רָשָׁע	do, to: עָשָׂה; to -- early in the day: הַשְּׂכִים
crop: קִצִּיר	do again, to: שָׁב, הוֹסִיף
cross, to: עָבַר	donkey: (m) חֲמֹר; (f) אֲתוֹן
cry (= weep), to: בָּכָה	door: דֶּלֶת
cry out, to: יָעַק, צָעַק	draw near, to: נִגַּשׁ, קָרַב
cure, to: רָפָא	draw up (for battle), to: עָרָךְ
curse, to: אָרַר	dread: אִימָה
cut, to: כָּרַת	dream: חֲלֹם to --: חָלַם

D

darkness: חֹשֶׁךְ
daughter: בַּת
David: דָּוִד
day: יוֹם; by --: יוֹמָם
daytime; in the --: יוֹמָם
dead: מָת
death: מָוֶת
deed: מַעֲשֶׂה
defence: צוּר
defile, to: חָלַל
decide, to: הוֹכִיחַ
declare, to: הוֹדִיעַ, קָרָא
deliver, to: הוֹשִׁיעַ
deliverance: יְשׁוּעָה
depart, to: סָר
depleted, to be(come): כָּלָה

E

each: כָּל, אִישׁ (see §123)
ear: אָזֶן
earth: אֲדָמָה, אֶרֶץ
east: מִקְדָּם לְ; to the -- of: קֵדָם
eat, to: אָכַל
edge: שֹׁפָה
Egypt: מִצְרַיִם; Egyptian: מִצְרִי
eight: שְׁמֹנֶה, שְׁמֹנֶה
eighty: שְׁמֹנִים

Eli: עלי
 elder: זקן; (= older) use: גדול
 emptiness: שוא
 empty: ריק
 encounter, to: נקרא, נקרה, קרא, קרה
 end: קץ; at the -- of: מקצי, מקץ
 to be at an --: פלה, תם
 enemy: איב
 engender, to: הוליד
 enter, to: בא
 entire: כל
 establish, to: הכין; be -- ed: נכון
 eternity: עולם
 Eve: חוה
 even (adv.): גם
 evening: ערב
 every: כל; everything (which):
 כל אשר (§66)
 evil (adj.): רע, רשע
 evil (noun): רע, רעה
 evil, to be(come): רע
 exalt, to: רומם, הרים, נשא
 except (that): אפס, כי, כִּי-אם
 expel, to: שלח
 extend, to: שילח, נטה
 exterminate, to: החרימ, בער
 eye: עין; in the -- s of: בעיני

F

face: פנים
 fall, to: נפל
 famine: רעב
 far: רחוק; as -- as: עד
 fashion, to: יצר
 fast, to: צם
 father: אב
 father-in-law: חתן
 favor: חן; to seek --: התחנן
 fear: יראה
 female: נקבה
 few: מספר (§86); אחדים (pl. of אחד)
 field: שדה

fifth: חמישי
 fifty: חמשים
 fight, to: נלחם
 filled = to be full
 find, to: מצא
 finish, to: פלה
 finished, to be: תם, פלה
 fire: אש
 firm: חזק; to be(come) --: נכון, חזק
 firmament: רקיע
 first: ראשון
 fish: דג, דגה
 five: חמשה, חמש
 flame: להבה
 flee, to: נס, ברח
 flesh: בשר
 flock: עדר
 following; in the -- of: ברגלי
 food: לחם
 foot: רגל
 for: (prep.) ל; (conj.): כי
 foreign: נכרי
 forever: עד-עולם, לעולם
 forget, to: שכח
 form: תאר
 form, to: יצר
 forsake, to: נטש, עזב
 forty: ארבעים
 four: ארבעה, ארבע
 fourth: רביעי
 fowl: עוף
 friend: רע
 from: מן
 front; in -- of: נגד, לפני
 fruit: פרי
 full: מלא; to be(come) --: מלא

G

gain: נצע
 garden: גן
 garment: בגד
 gate: שער

INTRODUCTION TO BIBLICAL HEBREW

gather, to קָבַץ
 genealogy: תּוֹלְדוֹת
 generation: דּוֹר
 give, to: נָתַן
 give birth to, to: יָלַד
 gladden, to: שִׂמַּח
 glory: כְּבוֹד
 go, to: הָלַךְ; to cause to --: הוֹלִיךְ;
 to -- continuously: הִתְהַלֵּךְ
 go around, to סָבַב
 go back, to: שָׁב
 go down, to: יָרַד
 go forth, to: יָצָא
 go up, to: עָלָה
 go well with, to: יָיִטַב
 god: אֱלֹהִים
 God: אֱלֹהִים
 gold: זָהָב
 good: טוֹב; to make -- (as compensa-
 tion): שָׁלַם
 grab, to: תָּפַשׁ
 grace: חֵן
 gracious; to be -- toward: חָנַן
 grasp, to: הִחֲזִיק, אָחַז
 grass: עֵשֶׂב
 grave: קֶבֶר
 great: גָּדוֹל; to become --: גָּדַל; to
 make --: הִגְדִּיל
 grey hair: שֵׁיבָה
 ground: אֲדָמָה; dry --: יָבֵשָׁה; onto
 the --: אֶרֶצָה
 grow fond of, to: (מָצָא חֵן בְּעֵינָי)
 grow up, to: גָּדַל
 guard, to: שָׁמַר, נָצַר
 guilt: עֲוֹן
 guilty, to be: אָשָׁם

H

half: חֲצִי
 hand: יָד
 handsome: יָפֶה
 hang, to: תָּלָה
 hard: קָשָׁה; (= difficult): קָשָׁה

harsh: קָשָׁה
 harvest, to: קָצַר
 harvest: קָצִיר
 hate, to: שָׂנֵא
 he: הוּא
 head: רֹאשׁ
 heal, to: רָפָא
 health: שְׁלוֹם
 hear, to: שָׁמַע
 heart: לֵב, לִב
 heaven(s): שָׁמַיִם
 heavy: כָּבֵד; to be --: כָּבַד
 Hebrew: עִבְרִי
 heed, to: שָׁמַע (בָּ/לְ + שָׁמַע)
 heifer: פָּרָה, עֲגֵלָה
 help, to: עָזַר
 help: עֲזָרָה
 herbage: עֵשֶׂב
 herd: צֹרֶן
 here: פֹּה see also § 135
 hide, to: (tr.) הִסְתִּיר, (intr.)
 הִתְחַבֵּא, נִחַבָּא, נִסְתָּר
 high, to be: רָם
 hill: גְּבֻעָה
 history: תּוֹלְדוֹת
 hither: הֵנָּה, הֵלָם
 Hittite: חֲתִי
 holiness: קָדְשׁ
 honest: כֵּן
 honey: דְּבַשׁ
 honor: כְּבוֹד
 horse: סוֹס
 horseman: פָּרָשׁ
 host: צָבָא
 house: בַּיִת
 how?: אֵיכָה
 however: אָבָל, אָךְ
 hundred: מֵאָה
 hunger: רָעָב
 hungry, to be: רָעַב
 hurry, to: מָהָר
 hurt, to: נָרַע
 husband: אִישׁ

I

I: אָנֹכִי, אֲנִי
 idle: רִיק
 idol: פֶּסֶל, זָלָם
 if: לִוְלִי, לוֹלֵא; if not: אִם, הֵן
 image: זָלָם
 important: כָּבֵד
 in: בְּ
 indeed: אֲמֵנָם, אָבֵל
 inherit, to: יָרַשׁ
 inheritance: נַחֲלָה
 iniquity: עֲוֹן
 injure, to: הָרַע
 inn: מְלוֹן
 innumerable: אֵין מִסְפָּר ל'
 inquire, to: שָׁאַל, דָּרַשׁ
 inside: בְּקֶרֶב, בְּתוֹךְ
 instead of: תַּחַת
 intelligent: נָבוֹן
 Israel: יִשְׂרָאֵל
 is (see "to be")
 it: הִיא, הוּא

J

Jacob: יַעֲקֹב
 jail: מִשְׁמָר
 jealous, to be: קָנָא
 Jerusalem: יְרוּשָׁלַם
 Joseph: יוֹסֵף
 journey, to: נָסַע
 joy: שִׂמְחָה
 Judah: יְהוּדָה
 judge, to: שָׁפַט; judge: שֹׁפֵט
 just: יָשָׁר

K

kid: גִּדִּי
 kill, to: מוֹתֵת, הָאָבִיד, רָצַח, הָרַג
 king: מֶלֶךְ; to be(come) --: מָלַךְ
 know, to: יָדַע

L

lamb: כֶּבֶשׂה, לֵבָשׁ
 land: אֶרֶץ, אֲדָמָה
 language: שָׁפָה
 law (Law): תּוֹרָה
 lead, to: הוֹלִיךְ
 lead across, to: הַעֲבִיר
 lead into sin, to: הִחֲטִיא
 leave, to: נָטַשׁ, עָזַב
 leave alone, to: הִנִּיחַ
 left, to be: נִוְתַר, נִשְׁאַר
 left hand: שְׂמָאל
 left over, to be: נִוְתַר
 lengthen, to: (tr.) הִאָּרִיךְ
 lest: פֶּן
 lie down, to: שָׁכַב
 life: נֶפֶשׁ, חַיִּים
 lifetime: חַיִּים
 lift up, to: נָשָׂא, הָרִים
 light: אוֹר
 like (prep.): כְּ
 likeness: זָלָם
 lion: אַרְיֵה, אָרִי
 lip: שָׁפָה
 listen to, to (see "obey")
 little: מְעַט; a little: קָטָן, קָטֵן; in a
 little while: עוֹד מְעַט; little by little
 מְעַט מְעַט
 live, to: חָיָה; to let --: חָיָה
 living (adj.): חַי
 lodging-place: מְלוֹן
 lofty, to be: רָם
 long, to be: הִאָּרִיךְ
 look at, to: הִבִּיט
 lord: בָּעַל, אָדֹן
 Lord: יְהוָה
 Lot: לוֹט
 love: אֲהָבָה
 love, to: אָהַב
 low, to be(come): שָׁפַל; to lay --:
 הִשְׁפִּיל

INTRODUCTION TO BIBLICAL HEBREW

M

magnify, to: הַגְדִּיל
 maidservant: שִׁפְחָה, אֲמָה
 make, to: עָשָׂה; to -- a treaty:
 כָּרַת בְּרִית
 male: זָכָר
 man: בָּחֹר, נָעַר; אִישׁ, אָדָם; young --:
 זָקֵן old --:
 mankind: כָּל-בָּשָׂר, אָדָם
 manner; in this --: כֵּן, כֹּה
 many: רַב
 marvelous, to be: נִפְלָא
 master: אֲדֹנָי, בָּעַל
 matter: דָּבָר
 measure, to: מָדַד
 meat: בָּשָׂר
 meditate, to: הִגָּה
 meet, to: קָרָה, קָרָא; see also לִקְרֹאת
 (§ 125); פָּגַע
 melt, to: נָמַס
 mention, to: הִזְכִּיר
 memorial: זִכָּר
 messenger: מַלְאָךְ
 midst; in the -- of: בְּתוֹךְ; from the
 -- of: מִתּוֹךְ
 might: זִרְעָה, עֹז
 mighty: עֹז
 milk: חָלָב
 mistress: גַּבְרִית
 money: כֶּסֶף
 month: חֹדֶשׁ
 moon: יָרֵחַ
 morning: בֹּקֶר
 Moses: מֹשֶׁה
 mother: אִם
 mountain: הָר
 mourn, to: בָּכָה
 mouth: פֶּה
 much: (adj.) רַב; (adv.) מְאֹד, הַרְבֵּה

N

name: שֵׁם

name, to: קָרָא
 narrate, to: סִפֵּר, הִגִּיד
 Nathan: נָתַן
 nation: עַם
 near: (prep.) אֶצֶל; (adj.) קָרֹב
 near, to be: קָרַב
 Negev: נֶגֶב
 new: חָדָשׁ
 night: לַיְלָה
 Nile, the: יָאֵר
 nine: תִּשְׁעָה, תֵּשַׁע
 ninety: תִּשְׁעִים
 none = no one, not one (cf. §65 end);
 use negative with verb or predicate
 noon: צָהֳרַיִם
 north: צָפוֹן, שְׁמָאל
 nose: אָף
 not: לֹא; there is --: אֵין
 not yet: (בְּ)טָרָם
 now: עַתָּה; see also §135
 number: מִסְפָּר
 numerous: רַב

O

oath: שְׁבוּעָה
 obey, to: שָׁמַע בְּ/לִקְוֹל
 observe, to: שָׁמַר
 occupation: מְלָאכָה
 offering: מִנְחָה
 officer: סָרִיס, שָׂר
 offspring: יָרֵעַ
 olive (-tree): זַיִת
 old: זָקֵן; old man: idem
 old age: זִקְנָה, זִקְנוֹנִים
 omen: אוֹת
 on: בְּ, עַל
 one: אֶחָד, אֶחָד
 only: לְבַד, יָחִיד
 open, to: פָּתַח
 opening: פֶּתַח
 opinion; in the -- of: בְּעִינֵי
 oppress, to: עָנָה

or: או
 order; in -- that: לְמַעַן
 other: אַחֵר
 outside: חוּץ (ה)חוּצָה; outside of:
 מִחוּץ לִ
 overtake, to: הִשִּׁיג
 overwhelm, to: כָּסָה
 own, to: (use idiom for possession
 with לִ)
 owner: בָּעַל

P

palace: הֵיכָל
 palm: כַּף
 pardon, to: סָלַח
 peace: שָׁלוֹם
 people: גּוֹי, עָם
 perceive, to: הִבִּין
 perceptiveness: בִּינָה
 perform, to: עָשָׂה
 perish, to: אָבַד
 permitted, it is not --: אֵין לִ (+ inf.)
 persecute, to: רָדַף
 person: אִישׁ, נֶפֶשׁ
 Pharaoh: פַּרְעֹה
 Philistines: פְּלִשְׁתִּים
 pit: בּוֹר
 pitch (tent), to: נָטָה
 place: מָקוֹם
 place, to: הִצִּיב, הִעֲמִיד, שָׂת, שָׂם, נָתַן
 plague, to: נָגַף
 plague: מַגֵּפָה
 plant, to: נָטַע
 pleasant: נְחָמָד
 pleased with, to be: x was pleased
 with y = y found favor in the
 eyes of x
 pleasing, to be: יָשַׁר
 pledge; to stand as -- for: עָרַב
 plow, to: חָרַשׁ
 portion: נַחֲלָה
 pollute, to: חָלַל

poor: דָּל
 pour, to: שָׁפַךְ
 praise, to: הֵלֵל
 pray, to: הִתְפַּלֵּל
 prayer: תְּפִלָּה
 precious: יָקָר
 pregnant, to become: הָרָה
 prepare, to: הִכִּין
 presence; in the -- of: נֶגֶד, לִפְנֵי
 present, to: הִמָּצִיא, הִקְרִיב, הֵבִיא
 prevail, to: יָכַל
 priest: כֹּהֵן
 prisoner: אֲסִיר
 proclaim, to: הוֹדִיעַ, קָרָא
 profit: נִצָּע
 progeny: זָרַע
 property: נַחֲלָה, מִקְנֶה, רְכוּשׁ
 prophesy, to: הִתְנַבֵּא, נָבֵא
 prophet: נְבִיא
 prosperous, to make: הִצְלִיחַ;
 to be --: הִצְלִיחַ
 prostitute; to be(come) a --: זָנָה
 prostitute: זֹנָה
 protection: צוּר
 protest, to: הִעִיד
 punishment: עוֹן
 purchase, to: קָנָה
 pursue, to: רָדַף
 put, to: שָׂת, שָׂם
 put forth, to: שָׁלַח

Q

quickly: מְהֵרָה

R

rain: מָטָר
 raise, to: הָרִים, נָשָׂא; (= to rear)
 גָּדַל
 ransom, to: פָּדָה
 read, to: קָרָא
 ready; to make --: הִכִּין

INTRODUCTION TO BIBLICAL HEBREW

reap, to: קצר	sack: שק; sack-cloth: idem
rebel, to: מרד	sacrifice, to: זבח
rebuke, to: צער	sacrifice: זבח
reckon, to: חשב	sake; for the -- of: על-דבר, בעבור
recompense, to: שלם	salvation: ישועה
redeem, to: גאל	Samuel: שמואל
refuse, to: מאן, מאס	sanctify, to: הקדיש, קדש
rejoice, to: שמח; cause to --: שמח	sandal: נעל
remain, to: (= stay) ישב; (= be left over): נשאר, נותר	save, to: הציל, הושיע
remember, to: זכר	say, to: דבר, אמר
remembrance: זכר	sea: ים; seaward: ימה
remind, to: הזכיר	second: שני
remove, to: הסיר	secure, to be: נכון
remove completely, to: בער	see, to: ראה
rend, to: קרע	seed: זרע
repent, to: נחם	seek, to: דרש, בקש
reprove, to: הוכיח	seize, to: אחז, החזיק
request, to: שאל, דרש	self: נפש (+ suffix)
require, to: דרש	sell, to: מכר
rescue, to: הציל; to be -- ed: נצל	send, to: שלח
residence: מגורים	send forth, to: שלח
rest, to: שכבת, נח; cause to --: הניח	servant: עבד
restore, to: שלם	serve, to: עבד
return, to: שב	serious: כבד; to be --: כבד
revive, to: החיה, חיה	serpent: נחש
rib: צלע	servitude: עבודה
rich: עשיר	set, to: שם, נתן
ride, to: רכב	set at rest, to: הניח
right hand: ימין	set down, to: הניח
righteous: צדיק	set in order, to: ערך
righteousness: צדקה, צדק	set out, to: נסע
river: נהר	set up, to: הציב, העמיד
road: דרך	settle, to: (tr.) הושיב
rock: צור	settle down, to: שכן, נח
rod: מטה	seven: שבעה, שבע
roof: גג	seventh: שביעי
rule, to: מלך, משל	seventy: שבעים
run, to: רץ	shade: צל
	shadow: צל
	shame: צרה
	she: היא
	Shechem: שכם
	shed (blood), to: שפך

S

Sabbath: שבת

- shepherd: רֹעֶה; to — —: רָעָה
 Sheol: שְׁאֵל
 shoe: נָעַל
 side: יָד; at/to the — — of: עַל-יָד
 sign: אוֹת
 silent, to be: דָּם
 silver: כֶּסֶף
 since: see §135; (= because): כִּי
 sinful: רָשָׁע, רָע
 sing, to: שָׁר
 sin: חַטָּאת
 sin, to: חָטָא; cause to — —: הִחֲטִיא
 sister: אֲחוֹת
 sit, to: יָשַׁב
 six: שֵׁשׁ, שֵׁשׁ
 sixth: שִׁשִּׁי
 sixty: שִׁשִּׁים
 sky: שָׁמַיִם
 slaughter, to: שָׁחַט, טָבַח
 slaughtering: טָבַח
 slave: (m) עֶבֶד; (f) אֲמָה, שִׁפְחָה
 slay, to: מוֹתֵת, רָצַח, הָרַג
 sleep, to: נָם, יָשָׁן
 small: קָטָן, קָטַן
 smash, to: שָׁבַר
 snake: נָחַשׁ
 so that: לְמַעַן + imperf. or inf.;
 so that...not: פֶּן
 soil: אֲדָמָה
 sojourn, to: גָּר
 sojourner: גֵּר
 sojourning: מְגוּרִים
 sole: בֶּךָ
 some (of): מֶן
 son: בֶּן
 song: שִׁיר
 sorry, to be: נָחַם
 soul: נַפְשׁ, רוּחַ
 sound: קוֹל
 south: יָמִין
 spare, to: חָמַל
 speak, to: דִּבֶּר
 spend the night, to: לָן
 split, to: בָּקַע
 spread (out), to: פָּרַשׁ
 spring: בְּאֵר, עֵינָן
 spurn, to: נִאָץ, מָאָס
 spy: מְרַגֵּל
 staff: מִטָּה
 stand, to: עָמַד, נָצַב; to take one's—: הִתְיַצֵּב
 star: כּוֹכַב
 station, to: הִצִּיב, הֶעֱמִיד; to — — one-
 self: נָצַב, הִתְיַצֵּב; to be — — ed. נָצַב
 steal, to: גָּנַב
 still (adv.): עוֹד
 stone: אֶבֶן
 stop, to: שָׁבַת, חָדַל
 strange: נִכְרִי
 strength: עוֹז, חֵיל
 strike, to: הִכָּה
 stroke: נָגַע
 strong: חֲזָק, עוֹז; to be(come) — —: חֲזַק
 stumble, to: כָּשַׁל
 surround, to: סָבַב
 summon, to: קָרָא לְ
 sun: שֶׁמֶשׁ
 supplication: תַּחֲנֻנָּה
 support (fig.): צוּר
 surely: אֲמָנָם, אֲבָל
 surety: (see pledge)
 surface; on the — — of: עַל-פָּנָיו
 survive, to: נִשְׁאַר, נִתְרַם
 swallow, to: בָּלַע
 swear, to: נִשְׁבַּע; to make — —: הִשְׁבִּיעַ
 sword: חֶרֶב

T

- table: שֻׁלְחָן
 tablet: לוח
 talk, to: דִּבֶּר
 task: עֲבוּדָה, מְלָאכָה
 take, to: לָקַח
 take across, to: הֶעֱבִיר
 take away, to: הִסִּיד

INTRODUCTION TO BIBLICAL HEBREW

take captive, to: שָׁבָה, לָכַד
 take hold of, to: תָּפַשׁ, אָחַז
 take prisoner, to: אָסַר, לָכַד
 take pleasure in, to: חָפֵץ
 teach, to: לָמַד
 tear, to: קָרַע
 tell, to: הִגִּיד
 temple: הֵיכָל
 ten: עֶשְׂרֵה, עָשָׂר
 tend (flocks), to: רָעָה
 terror: אִימָה
 test, to: בָּחַן
 that (conj.): כִּי
 that (rel.): אֲשֶׁר
 the: see §§14, 18, 21
 then (at that time): אָז
 then (and --): וְ; (and) so then: וְעַתָּה
 thence: מִשָּׁם
 there: שָׁם
 therein = "in it" or "in them"
 there is/are: יֵשׁ
 there is/are not: אֵין
 therefore: לָכֵן, עַל-כֵּן
 thing: מְאוּמָה, דָּבָר
 think, to: חָשַׁב
 third: שְׁלִישִׁי
 three: שְׁלֹשָׁה, שָׁלֹשׁ
 thirty: שְׁלִשִּׁים
 thousand: אֶלֶף
 throne: כִּסֵּא
 through: בָּעֵד
 throw, to: הִשְׁלִיךְ
 thrust aside, to: הִטָּה
 thus: כֹּה, כֵּן
 till, to: עַד, חָרַשׁ
 time: עֵת, פֶּעַם
 time; at that --: אָז
 to: אֶל, לָ
 today: כִּיּוֹם, הַיּוֹם
 together: יַחַד, יוֹדוּ
 together with: אִתּוֹ, עִם
 too (= also): גַּם
 too: see § 31

top: רֹאשׁ
 touch, to: נָגַע
 toward: עַד, לְקִרְאָתוֹ, אֶל
 travel, to: נָסַע
 transgress, to: עָבַר
 treaty: בְּרִית
 tree: עֵץ
 tribe: מִטָּה
 trouble: צָרָה, עָנִי
 true: כֵּן
 truly: אֱמֻנָה, אָבֵל
 trust, to: בָּטַח, הֶאֱמִין
 trustworthy, to be: נֶאֱמָן
 truth: אֱמֶת
 tunic: כְּתֹנֶת, כְּתָנִית
 turn around, to: סָבַב
 turn aside, to: (tr.) הִטָּה, סָר, נָטָה
 turn away, to: (tr.) הִסִּיר, הִסָּב
 turn toward, to: פָּנָה
 two: שְׁנַיִם, שְׁנֵים
 twice: פַּעַמַּיִם

U

unanimous: פָּה אֶחָד
 uncircumcised: עָרֵל
 under: תַּחַת
 understand, to: הֵבִין
 understanding: בִּינָה
 unimportant: קָטָן
 unless: אִם אֵין
 until: עַד
 until now: עַד-הַנֵּה
 up against: עַל-פָּנָיו
 up to: עַד
 upon: עַל
 upright: יָשָׁר
 utensil: כֵּלִי

V

vain; in --: לְשׁוֹן

valley: עֵמֶק
 vanity: שְׁוֹא
 verified, to be: נֶאֱמַן
 very: הַרְבֵּה, מְאֹד
 vessel: כֵּלִי
 vineyard: כַּרְם
 visit, to: פָּקַד
 voice: קוֹל
 vow: נֶדֶר
 vow, to: נָדַר

W

wake up, to: יִיקָץ
 walk, to: הֶלֶךְ; to — back & forth: הִתְהַלֵּךְ
 wall: קִיר
 wander about lost, to: תָּעָה
 want to, to: אָבָה, חָפֵץ
 war: מִלְחָמָה
 warn, to: הֻעִיד
 warrior: גִּבּוֹר
 wash, to: רָחַץ
 watch, to: נָצַר, שָׁמַר
 water: מַיִם
 we: אֲנִיחֵנוּ
 weep, to: בָּכָה
 well: בּוֹר, בָּאָר
 west: יָם westward: מִמָּזְרֵג
 when: בְּ/כִּ + inf.
 whence: מֵאֵין
 where?: אֵיפֹה, אֵינָה
 which: אֲשֶׁר
 while: בְּ/כִּ + inf.
 whither: אֲנִיחָה
 who?: מִי

who (rel.): אֲשֶׁר
 whole: כָּל
 why?: מָדוּעַ, לָמָּה, לָמָּה
 wicked: רָשָׁע, רָע
 wide: רָחֵב
 wife: אִשָּׁה
 wilderness: מִדְבָּר
 willing, to be: אָבָה, הוֹאִיל
 wisdom: חֲכָמָה
 wise: חָכָם
 with: אֵת, עִם, בְּ
 withhold, to: חָשַׁךְ
 without; use אֵין
 write, to: כָּתַב
 woman: אִשָּׁה
 wonderful, to be: נִפְלָא
 wood: עֵץ
 word: דְּבָר
 work: מַעֲשֶׂה, עֲבוּדָה, מְלָאכָה
 עֲשָׂה, עָבַד
 worse: (comp. of "bad")
 worthless: רֵיק

Y

year: שָׁנָה
 yesterday: אֶתְמוֹל
 yet: עוֹד
 you: אַתָּה, אַתְּ, אַתֶּם, אַתֶּן
 young: בָּחוּר, נָעַר — — man: צָעִיר

Z

zealous, to be: קָנָא

INDEX

References are to the numbered paragraphs.

For the location of verb forms and paradigms see the table at the end of the Index.

accents, pausal 152

adjectives:

demonstrative 40

forms of 22

use of 23

with *kōl* 66

aleph, quiescent 8

alphabet 7

article, definite 14, 18, 21

'āšer 32, 55, 70

'ayyēh, with suff. 137

həgāḏkəpāt consonants 4

clauses:

conditional 196

conjunctive 98, 107, 132, 135, 136,
197

disjunctive 132, 135, 136

temporal 110

sequences of:

the narrative sequences 98, 132,
197

summary of sequences 197

sequences with imperative, jus-
sive, or cohortative 107

syntactic types of:

w. adjectival predicate 23

w. adverbial pred. 16

w. existential pred. 37

w. nominal predicate 60

w. participial pred. 26

w. verbal pred. 45

cohortative 106–107

comparative 31; w. stative verbs 87

compensatory lengthening 6

- conditional sentences 196
- conjunction *wə-*, forms of 46
- consonants 1
- construct chain 72
- construct state 73 (see also nouns)
- daghesh:
 - conjunctive 155
 - forte 9
 - lene 9
- defective spelling 8
- directive *-āh* 58
- disjunctive clauses 132
- divine name 59
- 'ên* 37; w. suff. 133
- furtive *pātaḥ* 6, 10
- gender 12
- gutturals, special features of 6
- hālak*, an idiomatic use of 170
- hāyāh*, use of 61
- hinnēh* 135; w. *nā'* 136
- hiphil verbs 157–8; 160, 163, 166, 169, 172
- hištaḥwāh* 181
- hithpael verbs 177
- hithpoel verbs 180
- hophal verbs 175
- imperative 102
- imperfect, meaning of 91
- infinitive absolute, use of 129
- infinitive construct, use of 115
- interrogative *hā-* 54
- jussive 106–107
- kōl/kol-* 66; w. suff. 138
- mappiq* 9
- maqqēp* 15, 155
- matres lectionis* 8
- metheg 11
- narrative sequences 98
- niphal verbs 140–1, 143–4, 146
- nouns:
 - gender 12
 - number 13
 - plural:
 - bəḵōr*, *dāḇār*, *māqôm* 19
 - mélek* 19
 - mišpāt*, *mizbē^aḥ* 25
 - 'ōyēb*, *kôḵāḥ* 25
 - 'iwwēr*, *kissē'* 25
 - monosyllabic nouns 34
 - záyit* 50
 - 'ebyôn*, *gibbôr* etc. 50
 - nouns in *-eh* 50
 - fem. nouns in *-āh* 53
 - other fem. nouns in *-et* etc. 62
 - with directive *-āh* 58
 - construct state:
 - use of 72
 - forms of 73, 75–6, 78–9
 - with pronominal suffixes:
 - general 85
 - 'āb*, *'āḥ*, *peh* 88
 - bēn*, *šēm* 96
 - segholates 99, 104
 - feminine nouns in *-et/at* 111
 - pārî* etc. 112
 - nouns in *-eh* 116
- dual 92
- pausal forms 152
- number 13
- numbers:
 - cardinal: 1–2, 119
 - 3–10, 130
 - tens 161
 - 11–19, 164
 - 21–99, 167
 - 100 and over, 182
- fractions 161
- multiplicatives 161
- ordinal 77

INTRODUCTION TO BIBLICAL HEBREW

- oath formula 138
- object marker 27; w. suff. 38; retention with passive verbs 154
- object suffixes:
 - on perfect 184–6, 188–9.
 - on imperfect 192
 - on imperative 193
- 'ôd w. suff. 137
- orthography 8–11
- participles:
 - active (Qal) 26; see table at end of Index
 - passive (Qal) 128
- pausal forms 152
- perfect, meaning of 44
- piel verbs 148–9, 151
- pilpel verbs 181
- poel verbs 181
- poel verbs 180
- polal verbs 180
- prepositions:
 - in general 15
 - bə*, *lə*, *kə* + noun 29
 - min* + noun 30
 - with pronominal suffixes:
 - bə* 38; *lə* 38; *kə* 65; 'et (obj. marker) 38; *min* (65); 'im 69; 'et (with) 69; 'el 83; 'al 83; *tāḥat* 83; 'aḥārê 83; *bēn* 142
 - compound 100–101
- pretonic reduction 5
- proclisis 155
- pronouns:
 - demonstrative 40
 - independent personal 81
 - interrogative 82
 - relative 32, 55, 70
 - resumptive 70
 - suffixed: see nouns, prepositions, verbs
- propretonic reduction 5
- pual verbs 154
- qal irregular verbs 190
- qal passive 179
- retraction of stress 155
- sequences: see clauses
- shewa:
 - rule of 5; rule of – w. gutturals 6
- sounds of Hebrew 1
- stative verbs 87
- stress 3:
 - shift of w. converted perfects 98
- syllabification 2
- verbal hendiadys 173
- verbs: see following table
- virtual doubling 6
- vowel points 10
- vowel reduction 5
- vowels 1; names of 10
- yēš 37; w. suff. 133

Root Type:	Regular	I-gutt.	II-gutt.	III-gutt.	I-Aleph	III-Aleph	I-Nun	I-Yodh/Waw	III-He	Hollow	Geminate
QAL:											
perfect	43; (st.87)	48	48	48	48	52	43	43	57	64,87	68,87
imperfect	90; (st.94)	103	94	94	108	95	118	120	122	124	126
imperative	102	103	102	102	108	102	118	120	122	124	126
jussive, cohort.	106	108	106	106	108	106	118	120	122	124	126
inf. construct	114	114	114	114	114	114	118	120	122	124	126
inf. absolute	128	128	128	128	128	128	128	128	128	128	128
participle active	26	26	35	35	26	35	26	26	41	64	26
participle passive, 128	128	128	128	128	128	128	128	128	128	128	128
NIPHAL	141	141	141	141	141	143	143	143	143	146	146
PIEL	149	149	149	149	149	151	149	149	151	—	151
PUAL	154	154	154	154	154	154	154	154	154	—	154
HIPHIL	158	158	158	160	158	160	158	163	166	169	172
HOPHAL	175	175	175	175	175	175	175	175	175	175	175
HITHPAEL	178	178	178	178	178	178	178	178	178	178	178

QAL PASSIVE 179

POLEL, POLAL, HITHPOLEL 180

PERFECT of פתח 49

IMPERFECT of פתח 120; פתח 118; פתח 120

QAL PERFECTS with irregularities 190